THE MISSIONARY

HERALD

AT HOME AND ABROAD

SEPTEMBER 1936

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Berkeley, Calif.

The American Board ~

AND YOU

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Foreword

This issue is largely devoted to Africa and to the American Negro work. Obviously we could do little more than make a beginning. More material will appear from month to month during the special period of mission study this Fall and Winter.

We could have devoted an entire number to Dr. Barton whose death we reported in our August number.

Most of the writers in this issue should be well known to our readers. We should add, however, that Denzil Ridout, F.R.G.S., is Assistant Secretary of the Missionary and Maintenance Committee of The United Church of Canada; that Mr. Shepherd is the editor of *The South African Outlook*; that Miss Sue Weddell is Secretary in the Department of Missionary Education of the Reformed Church in America; that Rev. Henry A. Stick heads the Theological Department of Adams College (formerly "Amanzimtoti"), South Africa; that Rev. Henry C. McDowell is the senior member of the American Negro staff at Galangue, West Africa; that Rev. Richard N. England is serving the Fellowship from Auburn, California.

For our facsimile quotations we are indebted to Rev. Arthur H. Rouner of Portsmouth, N. H.

We confess our failure to recall the name of the one who supplied our cover picture. We covet the privilege of giving honor to whom honor is due.

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Continuing the *American Missionary* and the
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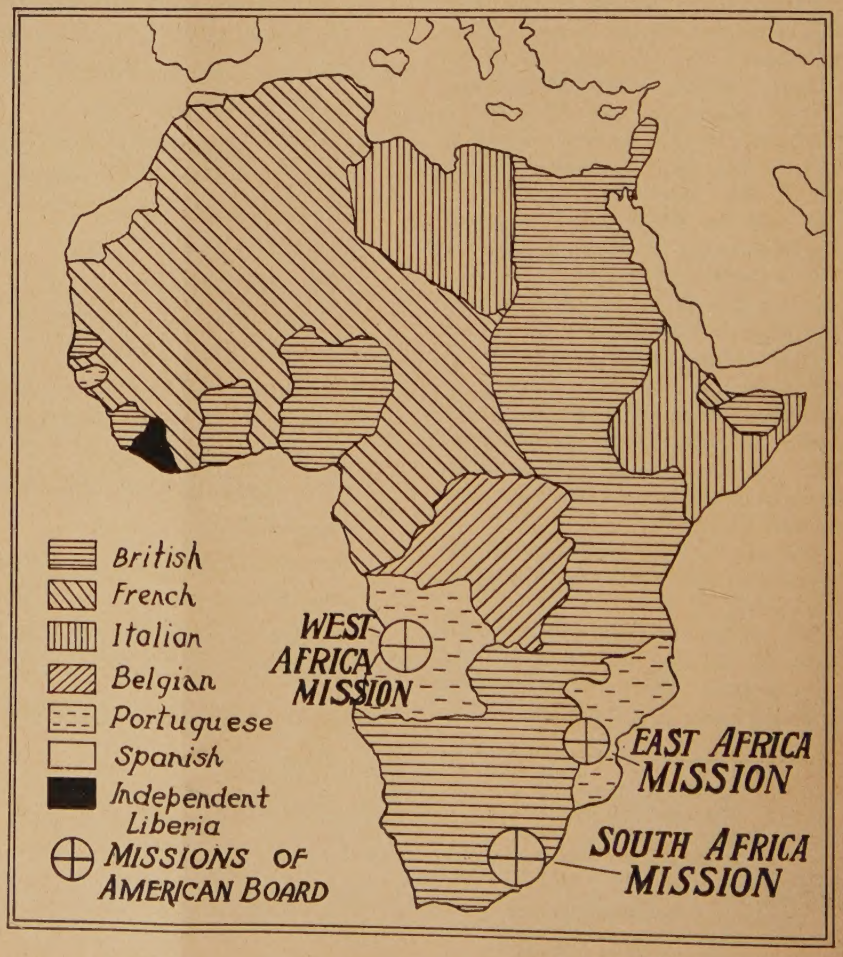
AFRICA ON THE MAP

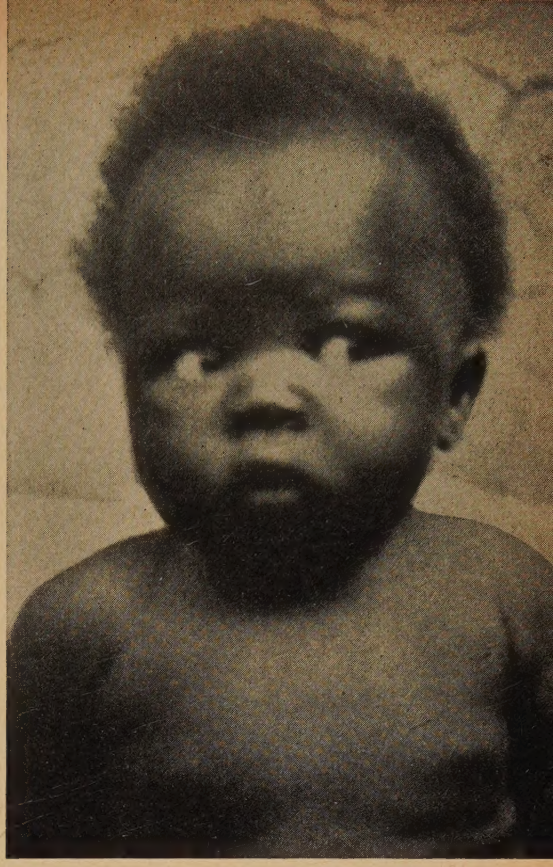
The Bantu people among whom the American Board missionaries work are the latest of a series of waves of southerly migration. They seem to have originated as a distinct race somewhere in the vicinity of the Great Lakes, and to have migrated, at various times, between the 12th and 15th centuries.

They represent a great variety of types: Negro mixed with Hamitic or other strains, with a skin less dark, forehead flatter, nose more prominent and narrower, than in the true Negro. The Hamitic strain shows itself clearly in the Zulu and allied eastern tribes in a relatively narrow nose. They are taller and longer-headed than the central tribes. Bantu languages form a closely united family throughout the southern half of the continent.



CONSIDER AFRICA

Land of Promise



"For Me?" asks this wistful little Johannesburg Bantu apprehensively.

- "Airplanes over Africa may drop bombs on Ethiopian villages or may bring medicine and mails to hospitals in equatorial forests. The difference is between hell and heaven, although man in a machine does both those things. All the contrast lies in motive and in the standard of values that rules motive." Basil Mathews in his new book *CONSIDER AFRICA*.

- "To my people one 'let us do' is worth more than a thousand 'you must do's.' Africa is a child but paternalists fail to observe that this child is growing. They also forget that in many instances it is more important to work *with* than to work *for*." J. E. K. Aggrey.

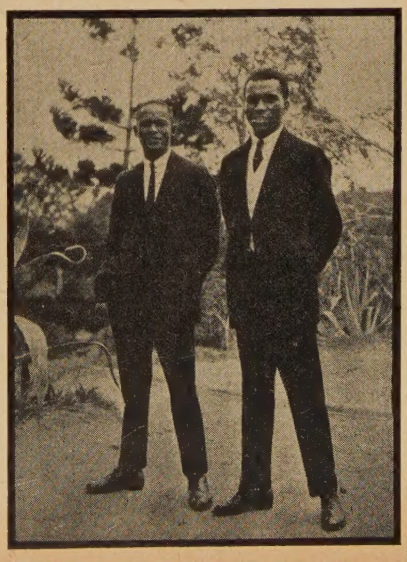
- "South Africa is the most prosperous country in the world today and it looks as though it would continue to be for years to come. It is in the midst of its Golden Age." Franklin Johnson in *TODAY*.

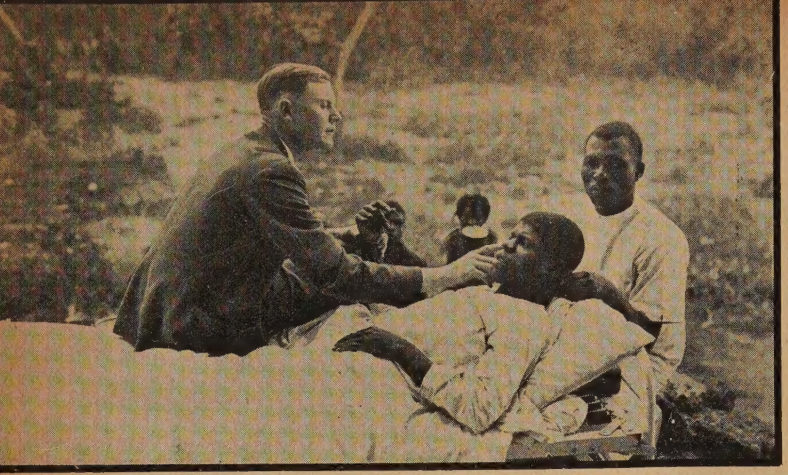
WHICH?

Uncouth, illiterate Africa returns from a beer drink (*left*).

Cultured, trained Africa teaches its people (*right*).

(*Left*) Z. K. Mathews, B.A., LL.B., now of South Africa Native College, Fort Hare, formerly of Adams College, Adams, South Africa.





Science or Superstition

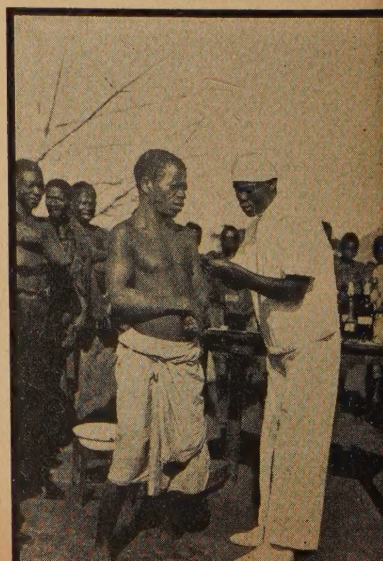
Healing Hands—Medical science in the hands of Christian physician, or torture by superstitious and ignorant medicine men. Dr. H. Veazie Markham, Dondi, West Africa, who represents the fourteen doctors and nurses working under the American Board in Africa.

Public Enemy Number 1—The witch doctor. Fe
of evil spirits in every phase of life shrouds the no
Christian African in a misama of terror.

Beloved Physician—Dr. Mary F. Cushman, Cl
lesso, West Africa, giving a patient an orthopec
treatment on a crude piece of handmade apparatu

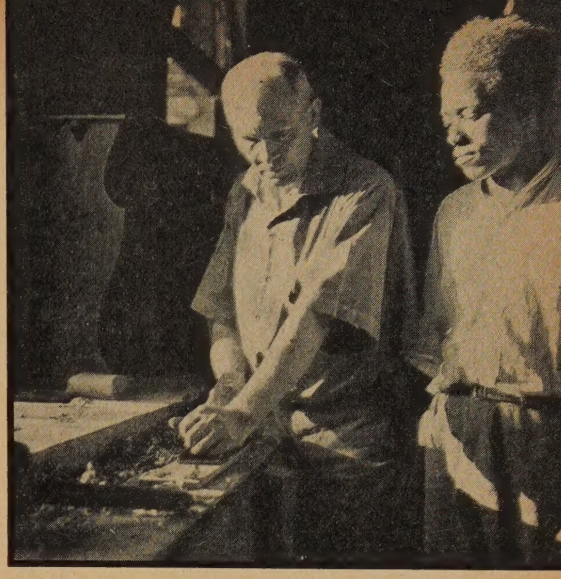
How It Works—A native dispenser (right) treating an injured man in a distant village. A good example of what Dr. McCord, Dr. Hollenbeck and others have in mind when they desire to train more native young men in medicine and health work.

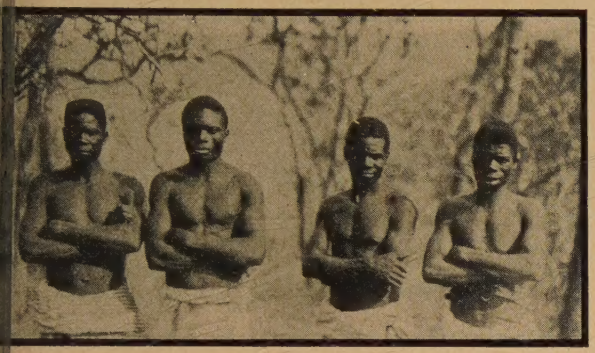
"Howdy, Folks!"—A demonstration in child care put on at Means School, Dondi, West Africa.



Brawn or Brain

"It Is My Goal—To teach every boy how to build his own home out of the materials he may find where he lives and with the few simple tools he may be able to afford," says Francis S. Dart, builder and industrial teacher at Dondi, West Africa. This is the policy of all the mission schools helping young Africans to help themselves.





Man Power—(*left*) without

lind Power—Will never help Africa. (*Left*) a roup of Christian teachers at Mt. Silinda.

Learning by Doing—Mt. Silinda student teachers (*left*) plant vegetable seed in demonstration plots as part of the agricultural course.

Coeducation—This has never been a problem at Adams College, Adams, South Africa. (*Lower left*) boys and girls are studying together diligently.

A Stitch in Time—(*Below*) a sewing class at Means School, Dondi, West Africa.

Fear or Faith

Christ of the Africa Road—Zulu Pastor baptizing group of young people.

Paganism Looks in—Ignorant, brutalized "heathenism" shows on these faces.

Christianity Looks up—Bailundo Church Christians (*left*) listen intently to "the man from America," Dr. Fred Field Goodsell.

"In Memory of Me"—Pastor Chilulu (*below*) of Dondi and native elders administer the sacrament of the Lord's Supper in a Christian village. Sometimes as many as a thousand gather for this service.

"Come All Ye Faithful"—The church bells did not ring in this kraal (*below*), but here they go to the little thatched hut which is the meeting house.

The Face of Africa

ristian teaching is the keystone of all our work in Africa. re (*right*) we find a small school in the kraal, having a le lesson along with their other studies. Note the Bible rt on the wall of the hut.

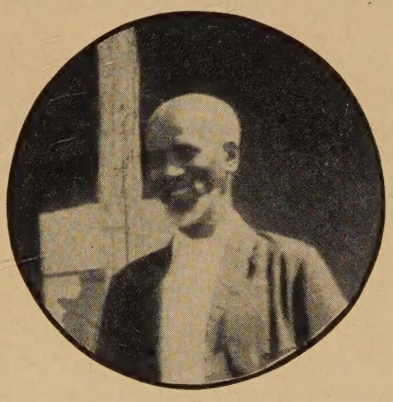
A pagan mother and child—Around her neck many fetishes.

A Christian mother and child —Around her heart no fears.

An Umbundu mother in Israel —Nacikova of Elende, West Africa.

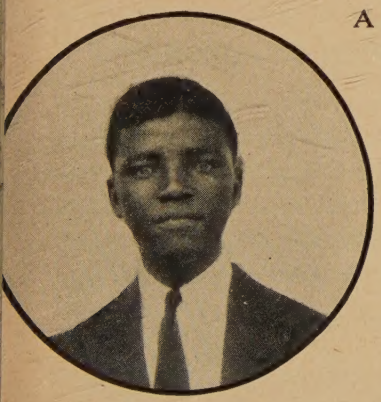
A Local Chief—Who would preserve old customs and at the same time the ignorance of his people. Picturesque, but not the sort of leader Africa needs.

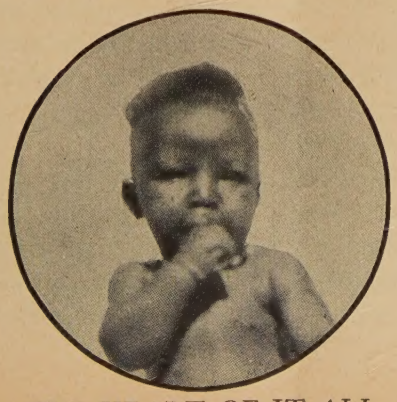
A Christian Layman—Mr. Nkuku (*right*) of the Groutville Church.



A Product—Of a Christian mission school (*left*).

A Zulu Dandy—All dressed up (*right*) and no particular place to go.





The child at the center

Africa's hope of the future

THE HEART OF IT ALL

Urgent Africa

By Mabel E. Emerson

WHAT is Africa to me:
Copper sun, a scarlet sea,
Jungle star and jungle track,
. . . . . .
Spicy grove and banyan tree,
What is Africa to me? *

So writes Countee Cullen, the Negro poet, in his poem "Heritage," in which he analyzes the influence upon his own personality of his African ancestry. But it behooves each one of us to find out soon what Africa means to us.

The greatest of the continents, that huge question mark of land on our world map, the pawn for centuries of western powers—what does it mean to us as world-Christians? What is this rapidly emerging continent with its millions of people going to mean in the ongoing of the Christian world movement?

Sometimes the continent has been spoken of as the mission field of tomorrow. But it must be thought of as the mission field of today unless we are prepared to cope a few years hence with a situation even more serious than the one which confronts us now.

Someone has said that Africa is not merely a continent but a world. Dr. Oldham, that careful British student of missions, says, "Africa has become a major problem of the twentieth century."

Why? Because fifty years ago its vast interior was little known. Its great resources were unknown or undeveloped. Within a generation the eyes of the world have been turned upon Africa as perhaps the last great source of raw materials needed for the western industrial world. Changes which were a slow evolutionary process in older civilizations have come with terrible swiftness in a generation in Africa. The continent has become the scene of powerful conflicting forces, as the white man has rushed in for land, rubber, gold, diamonds, copper. In the process the native peoples have been exploited, despoiled of their land, torn from the restraining moralities of their village and tribal life and drawn into the maelstrom of the great industrial and urban centers to provide the cheap labor needed to build up a white man's Africa.

The great task which confronts the missionary movement is the conservation of human values. That task at any time among a primitive people calls for long-continued service. It is made vastly more urgent and complex where there are conflicting forces—racial, industrial, economic, governmental. For we conceive our missionary task not merely in terms of geographical areas to be occupied and so many millions of people to be reached with the message, but also in terms of areas of life to be transformed by that message. The Africa of today makes the task there one of extreme urgency.

Early in May one of our great daily newspapers carried the headline "CONQUEST OF AFRICA COMPLETED." With the fall of Ethiopia four centuries of conquest ended. The continent, with the single exception of the small Negro Republic of Liberia, had come under the control of six European powers. But the Christian conquest of Africa is scarcely begun. What are the implications of this general situation so far as our American Board work is concerned?

First of all, we recall that, broadly speaking, Africa is divided as a mission field into two parts—North Africa which is largely Moslem and more closely related to the Moslem Near East than to the rest of Africa, and Bantu Africa, the southern part of the continent. It is in Bantu Africa that our American Board work lies, in Natal and the Transvaal (Union of South Africa), in Southern Rhodesia, in Portuguese East Africa and Portuguese West Africa (Angola).

The very fact that our work is in different governmental areas implies widely varying conditions. We cannot generalize. Neither can we review in detail the work of our three missions. Rather, let us look at the Christian movement as a whole in the areas where the American Board is at work to see what the trends have been in recent years and what policies seem to be indicated for the future.

COÖPERATION WITH GOVERNMENTS

There was a time a generation ago when practically everything done for the uplift of the native was done by missionaries. That is still largely true in our missions in Portuguese Africa but certainly in Natal, the Transvaal and Southern Rhodesia we have forces aiding us today which did not exist a generation ago. Coöperation has been one of the trends of recent years.

In the first place the governments are waking up to the welfare of the native people if only as a wise economic policy. Educational programs, especially in British territory, are increasingly adequate and the government departments of Native Education give hearty

*From Cullen's *Color*, Harper & Bros., N. Y., 1925.

coöperation to our missionary educators through sympathic inspectors and through grants-in-aid.

Recently there has been developed in the Union of South Africa a plan for the education of native medical aids—a plan dreamed of years ago by our own Dr. McCord. The government has now decided to establish a native medical service more adequately to meet the great needs of the native population. Native young men will be trained in the South Africa Native College at Fort Hare, and our own McCord Zulu Hospital in Durban will be one of the institutions where they receive their final (fifth year) training. Their training will not be a full medical course but it will fit them to render greatly needed service to their own people.

COÖPERATION WITH NON-GOVERNMENT AGENCIES

There is increasing coöperation also with the forward-looking among the European population outside of government circles. The best examples of this come again from the South Africa Mission. During 1935, under the leadership of Principal Edgar H. Brookes, Adams College (formerly Amanzimtoti Institute) organized an Advisory Board which is taking a vital interest in the great work of this mission educational institution. This Advisory Board has in its membership three high government officials (the Superintendent of Education, who happens this year to be the Vice-Chancellor of the University of South Africa, the Chief Inspector of Native Education and the Chief Native Commissioner), Principals of three other institutions for Zulus, two Members of Parliament and two Provincial Councillors. The Mission, the Native churches, Europeans, Bantus unite in service for the strengthening of an institution which is drawing its students from a wide area.

The McCord Zulu Hospital is another excellent example of coöperation with strong European friends. A board is being organized which will represent the mission and non-mission forces and will take an increasing responsibility for the financing and administering of the hospital, while the American Board continues to provide the personnel and at least a part of its support.

COÖPERATION WITH OTHER MISSIONARY FORCES

Coöperation is more and more evident in the strictly missionary circles. The International Missionary Council binds together the Christian missionary forces of the world. One Secretary of the Council gives the major portion of his time to problems in Africa and all boards having work there have the advantage of that study.

Educational problems have been faced together. Two educational commissions under able leadership have been sent out by the Phelps-Stokes Fund to study educational problems in East and South Africa. We have also the International Committee on Christian Literature for Africa—a committee with British and American sections under the leadership of Miss Margaret Wrong, who has in a few years done a very significant work which promises much for the future. The providing of wholesome literature for the increasing number of literates in Africa is so huge a task that it cannot be adequately faced except on a basis of this large scale planning by all the missionary forces.

In 1932 the International Missionary Council established a Department of Social and Industrial Research under the direction of Mr. J. Merle Davis. The first task assigned this Department was the study of conditions in the copper belt of Northern Rhodesia and the Belgian Congo, where the rapid industrialization of a large native population was of concern to all missions who had work in industrial areas there or elsewhere. The report of the Commission, *Modern Industry and the African,* is of immense value as missionaries and administrators of mission boards and governments try to meet this problem adequately.

This Department of Social and Industrial Research is now engaged in a second project. The commission which studied conditions in the copper belt was impressed by the urgent need of visual adult education to supplement the missionary and government education program. Hence a second project has been undertaken, known as the Bantu Educational Kinema Experiment. Moving pictures are being made of the African life of today, pictures of life in the primitive setting and in the rapidly changing centers. The commission aims through visual education to "portray to the elders of the tribe the meaning of the new forces and laws which have broken in upon Bantu life" and, on the other hand, "to acquaint the youth with the best traditions of the past, stir in them a pride of race and an appreciation of their own culture." This study of the commission should result in strong reënforcement of missionary and government educators alike.

The visit of Dr. John R. Mott to South Africa in 1934 resulted in the formation of the Christian Council of South Africa, which binds together practically all of the Christian forces at work in the Union of South Africa. That visit strengthened also the work of the Missionary Conference of Southern Rhodesia and a similar organization in the Congo. In our West Africa field the Angola Evangelical Alliance has been organized and is increasingly effective.

COÖPERATION WITH NON-MISSIONARY AGENCIES

Coöperation includes also work with several non-missionary organizations which are working with missionary zeal; for example, the International Institute of African Languages and Cultures organized in 1926. With headquarters in London, it serves as a clearing house for students of African affairs and is providing scholarly results of research which reënforce all who are involved in work for and with Africans.

There are also the Joint Councils, set up in several of the large cities of South Africa, which bring together leaders of white and Bantu races to confer about their common problems. Several of our American Board missionaries have been active in these Councils which have been of great value in breaking down barriers of suspicion, misunderstanding and prejudice.

Yet another such agency is the South African Institute of Race Relations, Johannesburg. Under the leadership of J. D. Rheinallt Jones this Institute is rendering a notable service in clarifying issues and in helping both European and Bantu peoples to understand the significance of trends in South Africa. A glance at the Institute's last annual report indicates the scope of its work as the staff studies the liquor problem, labor policy, native industrial training, native land question, native bills before the Parliament, urban native populations, juvenile delinquency among natives, problems of the colored (mixed) race, joint councils and many other problems.

Recently the Institute has done a thoroughgoing piece of work in informing the public regarding "The Representation of Natives Bill" which was before the South African Parliament. The bill, which the Institute opposed because it involved the abolition of the Native franchise in the Cape Province and made generally inadequate provision for Native representation in the Parliament, was passed. This bears out a statement of Dr. Edgar H. Brookes of Adams College in his *Colour Problems of South Africa*, that white South Africa in recent years has shown a more liberal public sentiment than formerly toward the Native peoples while at the same time the policy of the government has been increasingly restrictive.

THE FORWARD LOOK

In an article in the July 1936 *International Review of Missions* (The Cinema and Missions in Africa) J. Merle Davis skillfully contrasts the missionary task of a hundred years ago and now. He says,

"Then, broadly speaking, mission strategy called for a frontal attack upon 'heathen citadels of darkness.' Today the missionary's task is rendered far more delicate and intricate by . . . anthropology, the comparative study of religions, the renaissance of indigenous cultures, nationalism, disillusionment with western civilization, secular idealistic cults, and the whole network of influences let loose by the investment of western capital in mission lands with the disorganization of society and traditional ways of life that have resulted from them. The church in mission lands finds itself undermined and its claim upon the allegiance of society challenged by 'citadels of darkness' that exist behind the missionary lines in the home lands. . . . The situation calls for a new strategy for the Christian enterprise; a willingness to face facts as they are today; the ability to see the position of the church in relation to the whole modern stage of human activity; the capacity to redraft its program and to change its methods with a view to meeting the new forces."

This in brief compass indicates the vastness and the urgency of the task confronting us. Are we developing a "new strategy"? A new strategy does not necessarily involve discarding old methods. It is, rather, a realignment, a new emphasis.

First, last, and all the time we must emphasize evangelism. Nothing should take precedence over the Good News that through the ages has transformed life. There are still in our own mission areas large populations not yet reached, as in Portuguese East Africa; and for those who have already heard the message there is the necessity of intensive work that they may be rooted and grounded in it.

Henry McDowell of our Galangue station in Angola says that the good news must be carried in such a way that it will be really the possession of the people. That is a task which requires long years, concentration of forces and coöperation. The work at the Galangue station is an excellent example of the conservation of permanent values in Umbundu life and of the presentation of the Christian message in such a way as to meet the deep need of the people.

Second, I would put leadership training. Increasingly the responsibility for widespread evangelism will rest with the native churches, but the training of an adequate consecrated leadership will continue to be a major task of the missionary himself in coöperation with able Bantu leaders. In such training centers as Adams College, Inanda Seminary (Natal), Mt. Silinda Institute (Southern Rhodesia), Currie Institute and Means School (Angola) we are providing this training. In Adams College and Inanda Seminary the needs of both rural and urban communities are kept in mind. Even at Mt. Silinda, Currie and Means, ministering

to rural populations, the influence of urban areas and distant industrial centers is felt and will of necessity affect the curriculum.

Leadership training will reach into the field of medical education, of a simple type for the present. The program in South Africa already referred to is full of promise. In our West Africa Mission a beginning has already been made in this kind of service but without the help of government or other agencies.

The development of an adequate Christian literature must be brought about with all possible speed consistent with thoroughgoing work. Coöperation with every agency—government, civilian, missionary—which cares about the uplift of the Bantu people and justice for them is essential. Our missionaries are on the watch for such opportunities.

Undoubtedly one major advance to be made in the next few years will be in more adequate provision for the Bantu populations of the industrial and urban centers. The type of work which has been done in the Bantu Men's Social Center in Johannesburg and in the mine compounds under the leadership of Ray E. Phillips must be undertaken in other industrial and urban centers. That is too big a task for any one agency. It will challenge the resources of all the Christian forces of South and Central Africa, but we are in a position to give leadership on the basis of our unique work on "the Rand."

Our strategy during the next decade should include reënforcement of the present missionary force with highly qualified new missionaries, specially trained to work with people who are experiencing a too swift transition from primitive to "civilized" life. Our present missionary staff has acquired its rare skill through experience. It would be better strategy in the future to give new missionaries special preparation in anthropology and sociology as a basis for the "postgraduate" school of experience on the field.

HEALING THE OPEN SORE

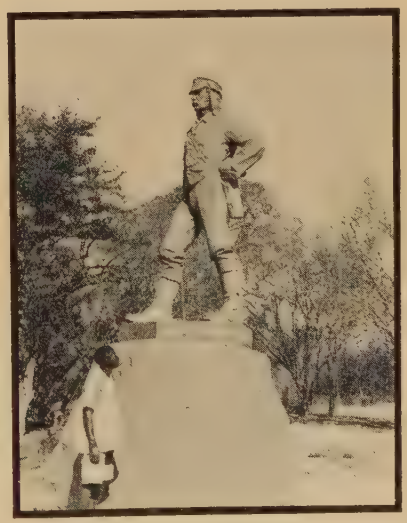
David Livingstone shortly before he died prayed that heaven's "richest blessing might rest upon everyone, American, English or Turk, who will help to heal this open sore of the world." The open sore of his day was due to slavery. Today it is due to the terrible impact of western "civilization" upon a primitive race, the cruel exploitation of the black man by the white not in the form of physical slavery but in the form of economic and social bondage. The healing of that sore is an immediate, urgent responsibility of the Christian church. That justice should be done the black race is essential in our world-neighborhood, for the good of our own souls and for the sake of the significant contribution the black race can make to the world.

He Blazed the Trail

He passed like light across the darkened land,
And dying, left behind him this command,
"The door is open! So shall it ever stand!"
Full mightily wrought he.

Forth to the fight he fared,
High things and great he dared,
In His Master's might, to spread the Light;
Right mightily wrought he.
He greatly loved—
He greatly lived—
And died right mightily.

From Oxenham's Pageant, "Darkness and Light"



The famous Livingstone Memorial overlooking Victoria Falls on the Zambezi River

Angola — Where

By Denzil G. Ridout

The Christian Home in which were the baby and cradle described on next page

It was recently my privilege to visit Africa and experience the gracious hospitality of a number of the missionaries of the American Board in Angola.

First of all I wish to pay my heartiest tribute to the fine caliber of these men and women who have dedicated their lives to the advancement of the Kingdom in Portuguese West Africa.

Their devotion and their capacity for service is worthy of one's highest admiration.

They are beloved by the primitive Africans who recognize them as sincere friends who are striving to lift them from their primitive and superstitious ways into the fullness of a new life.

The missionaries are penetrating with the Gospel into a land which is so very different from anything we have been accustomed to in our North American civilization.

The Central African is still living a most primitive life, and there has been very little development in the villages during the past hundreds of years, apart from those wherein is seen the impact of Christian missionary work.

Dr. Mary Cushman performs an operation at Chilesso

A visitor is amazed to see how backward most of these folk are in their manner of living. Their poverty and their ignorance are still the cause of untold misery and suffering.

The hut in which the people live is nothing more than a mud wall—sometimes round and sometimes square—topped by a roof of thatch.

The walls are not more than six or seven feet high and the round huts are only about ten to twelve feet in diameter. There are no windows and no chimneys.

The hardened earth is the floor and a few pots and baskets and perhaps a reed mat constitute the furnishings.

In the center is a smoldering log fire. All is dark and smoky—as gloomy a place as one could imagine! Everything is so sordid and drab.

With no knowledge of the elementary principles of hygiene, it is no wonder the pigs, goats, dogs, and chickens are allowed to wander around and lick out the pots and meal baskets, thus causing much sickness.

One of the missionaries told me that 65 per cent of the people have intestinal parasites. It is no exaggeration to say that the majority of the people are inadequately and improperly nourished.

The one meal a day which is eaten in the evening is invariably made from corn and that usually not sufficiently cooked.

The sicknesses of the natives are such as move one's heart to compassion. In many centers 100 per cent of the people suffer from chronic malaria.

One person out of every hundred is afflicted with leprosy. Painful sores and tropical ulcers are extremely common.

It is estimated that only one out of twelve of the children ever reaches adulthood. Six out of ten of them die before they are a year old.

Then again the natives are lacking in suitable clothing. Thousands of the native women wear a cloth made from a bark which is stripped from the trees, moistened and pounded.

This cloth is neither attractive nor comfortable, but it is all they are able to secure in order to protect them-

Victories Are Being Won

selves from the cold weather in the high altitudes of Central Africa. Our Angola Mission is from 4,000 to 6,000 feet above sea level.

These people still live in terrible fear of the power of the evil spirits. I saw one woman wearing a fetish which had been charmed by the witch doctor so that the evil spirit causing a huge goiter might come out of her and live in the fetish.

I saw in front of one hut a little boat into which the man placed food each day.

He was a fisherman and the food was for the spirit of the river so that it would be sure to provide a good catch of fish for him.

These invisible spirits are the cause of intense mental suffering on the part of these poor African people.

This seems like the painting of a very sad and drab picture, but it is nevertheless a true one, and the seeing of it all has left an indelible impression upon my mind.

AFTER—TRANSFORMATION

In contrast one thinks much more happily of the amazing—we might say miraculous—changes which have taken place as a result of the Gospel of Redemption and Release.

I like to think of the orderly life to be found in the Mission stations and of the transformations so clearly seen in the *Christian* villages.

Quite frequently a young Christian couple start a new village a short distance away from the primitive village of their own people.

After a while other Christian couples come to join them—until a new village emerges, in the center of which there is usually found the special building erected for use as the church and school!

The transition from the old to the new is almost unbelievable. The Christian village is clean and there is evidence of a plan. The one main street is symbolic of the desire of the Christian people to have order and good conditions in their village.

The people themselves look happier and healthier. The houses have windows and chimneys and many flowers are seen beautifying the yards.

I shall never forget being taken into a Christian home by Dr. Hastings at Bailundo. A little baby boy had recently been born.

Young man trained at Currie Institute, Dondi, leading a village choir. And can they sing!

Had this been a primitive pagan household, the child and the mother would in all probability be lying on the dirt floor with no protection save as the little body might be covered with white mud to keep the evil spirits from injuring it. I saw one such and it was a pitiable sight.

In this Christian cottage the little child was lying in a beautiful cradle made by the father who had been taught carpentering by Mr. Dart at the Currie Institute.

The lovely clean clothes on the baby were the handwork of the mother—one of the graduates of the Means School at Dondi.

What made the greatest impression, however, was the piece of white netting over the cradle which was protecting the African baby from the poisonous bite of the malaria-carrying mosquito!

That protection given to the child was a striking proof of the success of missionary work—revealing

Mr. Neipp and mud ovens and stoves at Chilesso. He's a genius. So's his wife. They are missionaries of the Mount Vernon Church of Boston

that *at last* African children are to receive some of the educational, physical and spiritual blessings of the Christian Gospel.

Another scene indicating transformation I shall long remember.

It was in a remote village where a gathering of Christians was held for the quarterly communion and reception service. I spent the week-end from Saturday till Monday in this native village.

The little church would not accommodate the assembled crowd—and a temporary arbor of branches and large leaves had been erected as a suitable place for the choir, the Pastor, the elders and the missionaries.

Under the stars of the Southern Hemisphere—with the Southern Cross clearly seen—the Saturday evening meeting was most impressive.

How these African Christians could sing! Their part singing was most harmonious. The deep rolling bass of the young men made one realize how many Paul Robesons there are in the making.

But the Sunday morning service was an inspiring occasion no words can adequately describe. How I wish David Livingstone and other pioneers could have been present! Perhaps they were in the spirit!

If every Congregationalist of North America could have been there, the missionary treasury would no longer be starved for funds.

Three hundred and fifty Christian people received the Sacrament of the Lord's Supper that morning.

In no cathedral made by man could there have been seen a more reverent assembly of worshipers than was present right there in the heart of the African jungle as the elements of bread and wine were passed by Christian elders.

Forty-eight young men and young women who had been on probation for two years came forward, and, after answering satisfactorily the questions asked of them, knelt before the native pastor, and were baptized into the membership of the Christian church.

I was granted the privilege of baptizing fourteen dear little African children who were brought by Christian parents and dedicated to the Lord.

It was a triumphant morning! I am sure there was rejoicing in Heaven. Never shall I forget the expressions on the faces of those young people, and the simple devotion revealed in the communion service. The promise of the Master to be present was gloriously fulfilled that day!

Standing and sitting around were many pagan people who had not yet been won for Christ. They were evidently impressed by what they saw, and gradually the Light of Truth will shine into their hearts also.

Space will not permit of my telling of the manifold activities of the missionaries. Their versatility amazes me.

I think of Dr. Hastings of Bailundo with his fine scholarship, and his unrivaled knowledge of African folk-lore, to which is linked his intense and practical interest in the raising of a better grade of cattle, for he is eager to improve African stock so that ultimately the people will have enough meat to eat, and the little children milk to drink. In the Master's footsteps he is endeavoring to feed the hungry multitudes.

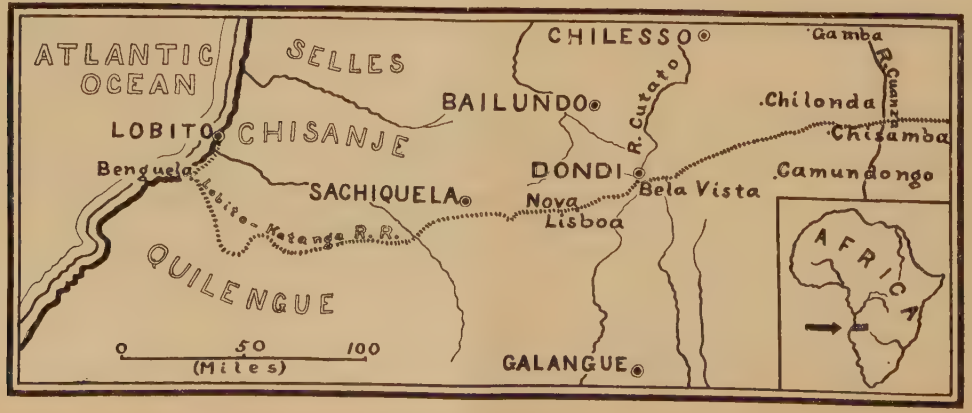
I think of Mr. Neipp of Chilesso with his rich evangelical faith and desire for the salvation of souls, and yet his mechanical achievements are a wonder.

I saw him demonstrate how the natives might make mud stoves and ovens. I marveled at his blacksmith shop with the grinding wheels, etc., driven by water power, and also his brick and tile-making plant where he teaches the young Africans how to build better homes.

They are all the same, these devoted missionaries, giving all they have for the benefit of their African people—preaching, teaching, healing, helping—anything, everything so that Christ's Kingdom may be established.

To my American friends I would bring an encouraging word. Be proud of your work in Angola. Stand by your noble workers. They are worthy.

The native Christian leaders asked me to express their gratitude to the home Churches for sending the missionaries to them. This I gladly do!



West Africa

Mission Field

The American Negro and Literature*

By R. H. W. Shepherd

PERHAPS no country offers to South Africa more pertinent lessons than does the United States of America. In the States there are, as one-tenth of the population and living in close contact with western civilization, men and women of original African stock.

These have suffered long all the retarding influences of economic servitude and political disability, and even now in certain respects come short of the rights of full citizenship. They are still mainly rural dwellers.

They have struggled to break the bonds of illiteracy and today are making amazing educational progress. They are making their own contribution to the literature of America, although there are those both inside and outside their ranks who believe they have given but an earnest of the treasure they will offer.

They have developed a press to meet some of the needs of their own group, and now, under their own auspices and by their own effort, they publish books, magazines, newspapers, and other literature. They have faced the questions connected with the mechanical side of literary production and distribution.

In every aspect of the literature movement—intellectual, industrial and commercial—they are further along the road of the Bantu, and yet not so far in advance as to render valueless the lessons they can teach to their African kinsmen.

It is true that the sole language of these American Negroes is English as against the variety of tongues in Southern Africa. It is true also that in a land inhabited by 120,000,000 people they number only 12,000,000, whereas in South Africa the Bantu outnumber the other elements of the population. Yet they are essentially African people, with the spiritual, mental, and physical characteristics of Africans, and for generations they have been the underprivileged section of the community in which their lot is cast, though now they are rising to equal status.

*This article is culled from the Report of a Commission that visited America (and Canada) in 1934 under the auspices of the Carnegie Visitors Grants Committee of Pretoria, South Africa; the object being to study first hand, in behalf of the Bantu of South Africa, the publication and literary movement of the American Negro. Mr. Shepherd, the leader of the Commission, is the Director of Publications of the Lovedale Press, Lovedale, South Africa; also the editor of the *South African Outlook*.

THE MEASURE OF GREATNESS

James Weldon Johnson, one of the leading Negro literary men, has declared: "The final measure of the greatness of all peoples is the amount and standard of the literature and art they have produced."

Perhaps no fact during our tour of America so impressed the writer as the contribution being made by Negroes towards America's literary and artistic heritage. To anyone seeking a new and entrancing field of English literature the work of Negro authors should be confidently commended.

So far it is in poetry and music that the Negro has found his most natural means of artistic expression.

He has not been so successful in the novel and the drama, probably because they are forms of art demanding a more objective view of their subject matter.

Yet it is commonly admitted that some of the prose of Dr. W. E. B. DuBois will last as long as American literature endures. His volume, *The Souls of Black Folk,* is the most important work in classic English written by a Negro and one of the most outstanding contributions to American literature in modern times.

Other writers like Jean Toomer, Charles Waddell Chestnutt, and Eric Walrond, through their fiction, have also demonstrated that the Negro may be judged as an artist.

PREËMINENTLY IN POETRY

It is, however, in the field of poetry that the Negro has made his most arresting contribution. Negro poets are astonishingly numerous, and their work frequently reaches a high level. More than one hundred Negroes in the United States have published volumes of poetry ranging in size from pamphlets to books from one hundred to three hundred pages.

American Negro poets may be divided chronologically into three classes:—

(1) From Phillis Wheatley, a Negro girl who arrived in Boston in 1761 as one of a cargo of slaves and who published several volumes of poems in the style conventional to her age, to Paul Laurence Dunbar 1872–1906), and to the outbreak of the World War.

(2) The group that emerged during the World War. This group was marked by a revolt against the traditions of Negro dialect poetry. The group endeavored to express the feelings of disillusionment and bitterness so characteristic of the American Negro in the war and post-war years, and so there came forth the poetry of protest, rebellion, and despair. A very representative voice of this group was Claude Mackay.

(3) A younger group, chiefly typified by Countee Cullen, who published his first volume, *Color*, in 1925; and Langston Hughes, whose first work, *The Weary Blues*, appeared in 1926.

The new writers revolted against "propaganda" in poetry and struggled, though unsuccessfully, to get away from race problem poetry and to be simply poets.

Examples of the work of the above types may be found in James Weldon Johnson's *The Book of American Negro Poetry*. The perusal of the poems in such a book reveals how much of the American Negro poetry finds its inspiration in "race."

Johnson is probably guilty of exaggeration, however, when he says that in all the poetry not stimulated by a sense of race he does not find a single poem possessing the power and artistic finality found in the best of the poems rising out of racial conflict and conduct. According to him, the artist accomplishes his best when working at his best with the material he knows best.

DISTINCTIVE CULTURAL CONTRIBUTIONS

To a visitor from Africa cherishing the hope that Bantu writers in Africa will yet make their own distinctive contribution to the world's literature, few phases of American Negro life are more interesting than the group's reaction to its own cultural contributions.

Today the position seems to be marked by confusion and amazing diversity of view. On one side is an intense desire for a complete identification with American life. On the other hand, in a land in which discrimination seems to brand the Negro as inferior, there is an intense desire to show original cultural superiority in the race wherever it can be found.

Thus we have the claim made by James Weldon Johnson that the Negro is the creator of the only things artistic that have yet sprung from American soil and been universally acknowledged as distinctive American products—such as the Uncle Remus stories; spirituals or slave songs; cake walk; "rag time."

Other writers are obviously not sure whether they should be proud of and claim some of these distinctive contributions or frankly disown them, particularly such as "rag time."

The conflict is well illustrated in the attitude of Professor Alain Locke, who, anxious to lay hands on every token of Negro originality and yet to drain out doubtful elements, naïvely suggests that jazz is one-third Negro folk-idiom, one-third ordinary middle class American idea and sentiment, and one-third spirit of the machine age.

In some quarters even the spirituals are now frowned upon as beneath the dignity of the race. A sensation was caused in America in recent years by the production of the Negro religious play, *Green Pastures*, the work of a white writer played by an all-Negro cast.

The great Negro actor, Harrison, who played "De Lawd," found many persons of his own race resenting his appearance in a play whose vehicle was the primitive and oft-times crude conceptions of some of the American Negroes before they were touched by the refinements of education. They refused to accept the great meed of praise which Harrison and his fellow actors brought to the Negro since they believed the acclaim had come because the play belittled the race. They believed that the tragic treatment of peasant types gives greater accuracy to the popular notion of the Negro as an inferior, superstitious, half ignorant and servile class of folk.

Mr. Harrison, however, remained unmoved, and to the hour of his untimely death exemplified the uplifting power of talent applied to a lowly theme concerning his own race, and contended that consecrated genius can redeem the commonplace and, in the long run, compel world attention.

It is to be hoped that in the end this spirit will prevail. However much the race may have suffered from the comic minstrel tradition or the sentimental plantation tradition, there is no call to disown the common, racy, living, authentic speech of the Negro as he is to be found in many places. There is genuine folk stuff of which the Negro need be no more ashamed than the Scotsman is of the dialect poetry of Robert Burns or of the homely diction in the novels of Sir Walter Scott.

It is along his own line and through seeing life with his own eyes that the Negro will first and most prove himself "a contributor to American life not only of material but of artistic, cultural, and spiritual values; that in the making and shaping of American civilization he is an active force, a giver as well as a receiver, a creator as well as a creature."

It is significant that the most outstanding literary figure which the Negro race has produced in America is Paul Laurence Dunbar, much of whose work, though not all, was done in Negro dialect. He was the first to see objectively the humor of his race, its superstitions, its shortcomings; the first to feel sympathetically its heart-wounds, its yearnings, its aspirations, and to voice them all in a purely literary form. Dunbar's fame rests chiefly on his poems in Negro dialect.

The race is calling for Dunbars who, whatever the medium they may favor, will dare to be themselves, giving free vent to their emotional endowment, their originality and artistic genius, unashamed of their people's past and their racial heritage, and yet reaching out to that which will have universal appeal and influence, not because it chimes in with the passing mood

of the majority of mankind, but because it is basically and attractively human.

HOW FEW NEGRO PUBLISHERS!

In general the Negro author, especially if his concern is the production of literature in its truest sense, seeks to publish through a white publisher. Apart from the publishing houses of the large Negro churches, there are few Negro publishers. The most ambitious attempt at publishing met by the writer among Negroes was the Associated Publishers, Inc., of Washington. This is closely connected with the Negro History Association.

A great difficulty for the Negro author is a lack of demand for books among his own group. It is true that there are 12,000,000 Negroes to draw upon in the United States, but the majority of them are poor. Again, while most Negroes can now read and write, such ability does not mean that they buy and read books. The actual reading public in search of good literature is small. Yet it is contended that there is a growing demand.

The more investigation is made concerning literature by and for the Negro people of the United States the deeper becomes the conviction of the valuable work being done in many quarters in this connection by universities, by societies whose primary aim is Negro advancement, by interracial, church, and missionary bodies and by commercial firms responsible for the publication of books, newspapers, and other periodicals.

Nevertheless, closer acquaintance with the situation deepens also the conviction that efforts hitherto made have suffered because of lack of coöperation among those interested and by failure to coördinate the work being done.

WANTED: A BUREAU OF NEGRO LITERATURE

It has seemed to the writer that one of the pressing needs of today in America is for the setting up of some form of organization—call it a "Bureau of Negro Literature," or by any other name, which would bring coördination and correlation into the effort of today; which would evolve a more masterly and more united plan for research into Negro life; would give a helping hand to authors, particularly in the early stages of their career; and would tackle problems of the production and distribution of literature suited to the needs of the Negro people.

In close association with such a Bureau there should be a press and publishing house specializing in books and other publications by and for Negro people.

Such a Bureau and publishing house would require a large capital for staff, plant, and advertising, yet when one considers the large sums given gladly by philanthropic agencies for the foundation and upkeep of colleges for the training of Negro teachers and industrial workers, one wonders why a portion has not been set aside for the establishment of an organization whose special business would be the advancement of Negro literature. Vast numbers amongst the Negro people are being taught to read as the growth of literacy shows. A publishing house that would especially cater to Negro purses would be a boon.

The Council for Social Action Appoints a Rural Secretary

THE relationship between the country and the city was one of the major concerns of the men who organized the Council for Social Action, but during its first two years of existence it has been possible for it to give only casual and incidental attention to this group of problems. [*Continued on bottom of next page*]

Connecticut's New Superintendent

On October 1, James F. English, for the past six years pastor of the First Church of Manchester, N. H., will become William F. Frazier's successor as superintendent of the Connecticut Conference.

By temperament, ancestry, and training, Mr. English is fitted for this new position in a remarkable way.

"Jim" English, as most people call him, just naturally likes people. Without being obtrusive about it he makes friends easily, and then wears well after he has made them. One suspects that the kind of people that he likes best of all are ministers. Few pastors of prominent churches have circulated so freely and so happily in the parsonages of the vicinage. In his relations with his fellow ministers he has the instincts of a real bishop —a pastor of pastors.

By ancestry James English is inclined towards Hartford and the red brick building on Garden Street. He was born "down the road," at East Windsor, where his father was pastor for twenty-four years. From 1916 until his death in 1933, the elder English was treasurer of the Connecticut Missionary Society with his office in the present conference building. The new superintendent of Connecticut will not need to waste any time finding his way around 37 Garden Street, Hartford or Connecticut. He already knows both the roads and the ropes.

Although both his father and his brother attended Dartmouth, and have always been a bit noisy about that fact, James English took his undergraduate work at Trinity College in Hartford, where he graduated in 1916. Later he interrupted his seminary course at Hartford to go to France with the army in the capacity of sergeant in the medical corps.

While in the seminary he organized the Elmwood Community Church, where he continued until 1925, when he went to Putnam for five years before assuming his present pastorate in Manchester. He has been both moderator of the New Hampshire Conference and chairman of its executive committee. Last year he was elected chairman of the New England Regional Committee. As an executive he is quiet, clear-headed, and effective.

In 1921 he married Miss Alice Bradford Welles of Hartford, who is just as genial in spirit as her husband. They have a son and a daughter. His brother, William F. English, is pastor of the First Church of Norwood, Mass.

Social Action's Rural Secretary [*Continued from page 401*]

Beginning with September 1, Ferry Platt, now pastor of the church at Manhattan, Kansas, will be employed to give full time to the development of a program in this area of life.

Ferry Platt is a distinctively Kansas product, and Kansas is one of our most completely rural states. He was born in the town of Kirwin, and grew up in close proximity to a parental printing establishment. He received his bachelor's degree from Washburn College in Topeka in 1925.

After a year in the printing business he proceeded to Chicago Seminary, where he acquired both a degree and a two year fellowship for graduate study in 1929. This he used for two semesters of work in Germany, spending the remainder of his time at Union Seminary and the Divinity School of the University of Chicago.

For the past five years he has been pastor of our church at Manhattan, Kansas, the seat of the Kansas

[*Continued on bottom of page 407*]

Southern Negro Churches

Their Handicaps and Opportunities

By Henry S. Barnwell

Our Savannah Church (Negro) dates back to 1869. In recent years, it has sponsored many projects in the field of social service

I SHALL make no attempt to discuss wrongs we suffer even in our church life, or humiliations put upon us, for with these you are already acquainted.

I want to state in the clearest and shortest way some fundamental facts that seem to indicate certain trends which may enable us to turn the tide and thus preserve our forces and resources.

What I shall say will not be confined to the Congregational and Christian churches. I shall talk of Southern Negro churches in general.

Lest someone brand me a pessimist let me say that I quite agree with James Weldon Johnson that: "No one, no matter what might be his attitude on religion, can fail to be interested in the astonishing history of the Negro church. If he will only become familiar with the history, he will be compelled to acknowledge the work the church has accomplished. The Negro church is the most powerful and, potentially, is the most effective medium we possess."

But however true this may be, there are handicaps to the growth of Negro church life that are very real and pertinent, and that we do well to consider if our churches are to survive and move forward aggressively. What are some of these handicaps?

LACK OF TRAINED AND CONSECRATED LEADERSHIP

College and Seminary graduates may have a certain amount of despicable egotism, and, further, may be as lacking in the fundamentals of church leadership as the man with little or no training, but we must admit that the educated man or woman has a decided advantage in potential leadership.

I believe decidedly that the Negro church must have a thorough cleaning up. There must be a checking up, yea, an elimination, of outworn creeds and dogmas, and an application of its power to the working out of present-day problems of civilization and of social and religious life.

I am setting up no defense for frivolous youth, but there are altogether too many useless tirades against dancing, theater-going, and card-playing from leaders who either ignore or know nothing about the fundamental questions of current life. A trained and consecrated leadership with a more modern approach will assist largely in the solution of this serious problem.

MENTAL LETHARGY

This is a problem of our Negro churches, lethargy in pulpit and pew. The church reflects the community life. Where there is a general backwardness of the ruling class, a slovenliness in business and professional groups, a superabundance of closed minds, a non-reading public, the church is decidedly handicapped.

We must stamp out what is sometimes called the "religious bootlegger," that type of minister who, whenever he can get together a sufficient number of hardworking women, will open a store front or a basement church, peddling a brand of Christianity that usually proves rather exorbitant in price.

I would not be unkind, for some of these men are sincere, but the majority are ignorant. They major in the *other world*, a type of hypnotic religion which excites visions of the delights of the world to come, while it gives no insight into conditions we encounter in the world in which we now live. The solution to all problems is *death*. The only way out of a bad situation is to *die out*.

Such a philosophy leads one to ignore the possibilities of remedying problems here. Adherents of this doctrine do not desire the responsibilities which an effective church program demands. They had rather quit that church and go to another where they can sing, shout, and forget. This usually is the group that "Multiply by dividing."

In an endeavor to follow our missionaries and get away from the empty emotionalism of our ante-bellum churches, I fear we have allowed the pendulum to

swing too far, and are losing the religious fervor of our forefathers.

With the Jewish Synagogue a close neighbor to the National Bank, Methodists at the electric plant and fire station, Baptists at the water plant, if Negro Congregational Christian churches are to keep up with the procession they must move away from the *ice house.* With the fire of our forefathers we must return to personal evangelism, and like them continue to "Steal Away to Jesus" for spiritual power.

LACK OF INTERDENOMINATIONAL COÖPERATION

"Up to now we have shown no greater weakness than our inability or unwillingness to coördinate the forces that we have long had at hand," says James Weldon Johnson. "Aside from the handicapping effects of ignorance and inexperience, we have allowed petty jealousies, rivalries, and downright meannesses, to interfere and defeat worthy attempts at coöperation.

"Needless multiplication of congregations is a definite weakness in Negro churches. It is a process by which strength, resources, and effectiveness are dissipated."

"I was recently in a Northern city of seventy-five thousand inhabitants where the Negro population is about a thousand," says Johnson in his *Negro American —What Now?"* As in all similar situations, these colored people were disoriented and in an anomalous position. They were too numerous to go unnoticed in the general community life, and not numerous enough to constitute a group unto themselves.

"Yet these thousand Negroes have five churches, with a total membership of two hundred and four. One church is all they need, all they can support. One church might be made into an agency that would improve their industrial, social, and civic status, as well as their spiritual state. Five churches do not multiply, they nullify, whatever strength and effectiveness the one church might have."

This illustrates a handicap we have in the South. Denominational rivalry is prevalent. Purely racial churches are still suspicious of bi-racial churches.

EXPENSIVE CHURCHES ILL ADAPTED FOR PRESENT NEEDS

"The Negro is devoting too much energy to raising money, to meet mortgage payments on fine church edifices. Denominational rivalries and competition in outward show have forced the church into the position of living above its means and being left with no financial margin after the high cost of worshiping God in a sumptuous temple is met. Such conduct is as reprehensible in a congregation as it is in an individual.

"As to mere church buildings, the most affluent Negro congregation in the country requires no more and is warranted in having no more than a modest, adequate meeting house, beautiful because of its simplicity. When we think of the number of congregations made up of people just this side of the poverty line, struggling to possess and maintain a building entirely beyond their needs and their means, we find it both tragic and absurd. This common extravagance leaves mighty few Negro congregations with anything like the margins of money they should have to be devoted to applied Christianity."

But let us turn the page and catch a glimpse of the other side of the picture. What are some of the opportunities of our Southern Negro churches?

Never in our entire history has there been a finer opportunity to serve the South. It is truly a Big Day for Negro churches. But we must have eyes to see, hearts to set aglow, and a will to dare with God for humanity. These are days that call for a similar spirit of adventure to that of the early pioneers.

Our first opportunity is to discover the type of leadership the effective church needs. This may be done by an analysis of local and world needs, and by finding and training a specifically adapted leadership.

In the local church there is an opportunity for changing the emphasis of the program of the church from that of money raising to worshiping by giving; from preparation for the other world, to making this a fit place in which to live.

Rev. H. S. Barnwell

The effective church can cultivate interdenominational friendship. Denominational and individual rivalries make this difficult. Some denominations have a degree of authority in the matter, and others have very little or none.

Possibly all denominations can sign a concordat and agree upon a maximum number of congregations for so many hundreds or thousands of Negro inhabitants in a given area; then proceed to carry out a policy of consolidation or abolition. By such a process each denomination would find itself the gainer in strength and resources.

In almost every community the Catholic church serves as a grand example of the conservation of power, an example we might well imitate. It is not too much to call upon the church to meet this exigency as it met the situation confronting it in slavery days and in the post-Civil War period.

The present task requires an intelligent, high-minded, upright ministry, and that kind of ministry the church must have. The ignorant preacher of the past performed the work before him as best he could—all honor to him for what he has accomplished. But the day of the ignorant preacher is gone.

There is the opportunity of interracial relations and contacts. This involves a policy upon which we are quite sharply divided. There are those who approve and cultivate these relations and contacts, and there are those who stand for limiting them to the smallest possible scope.

Despite hindrances, we must establish and cultivate friendly interracial relations whenever we can do so without the loss of self-respect. To this end there are agencies helping us and we might well feel proud of that young but robust child of the family, THE COUNCIL FOR SOCIAL ACTION, whose influence is already being felt.

The Second Congregational Church of Memphis (Negro) adjoins the campus of Le Moyne College and serves as a chapel for the College

There is the opportunity of bridging the widening gap between the older and younger generations, due largely to the output of improved institutions and the accompanying critical attitude of youth. Thus we have the "Segregation of the Ages," and older people are accused of having lost their sympathy, and the younger their respect.

We face the need of joining in a constructive fellowship the experience, wisdom, and conservation of age with the courage, vigor, and enthusiasm of youth. The church can do it; the church must do it.

The Southern Negro Churches Enter Into a New Relationship

ON September 30 the supervision and support of the Southern Negro churches will be transferred from The American Missionary Association to the Church Extension Boards in accordance with the recommendation of the Strategy Committee and the vote of the directors of the Home Boards.

This administrative change denotes a significant shift in emphasis. As seventy per cent of the field expenditures of The American Missionary Association are for Negroes, it is naturally thought of in relation to that race. So long as the Negro churches were administered by it, the stress fell upon their racial complexion.

The business of the Church Extension Boards is to foster churches of all sorts and varieties, including those of several nationalities and races. In their new relationship, the Negro churches will be thought of primarily as churches and only incidentally as racial institutions. They will be less of a "special case" than in the past. The present change is a step towards a more general participation on their part in the church life of the nation. It is a move away from ecclesiastical Jim Crowism.

The willingness of the Southern Negro churches to accept the leadership of the same organization which supervises our white churches in the same area denotes a change of attitude on the part of both colored and

white. When the transfer which is being accomplished now was first proposed in 1925, the Negro churches feared lest they might become the children of an unsympathetic stepmother if they were placed in the care of the Church Extension Boards.

One of the great achievements of the late W. Knighton Bloom as secretary of missions for the Eastern Division of the Church Extension Boards was bridging the gap between our white and colored churches in the South. He won the confidence of the Negroes by mingling with them on an interracial basis and by instituting a series of conferences which included both our white and colored workers.

His successor, Edwin C. Gillette, has pursued the same policies with sincerity and zeal. The result is that distrust has given way to confidence.

Our Southern Negro churches number 245 with a membership of 15,720. Of these, 127 were affiliated with the Afro-Christian Convention, a self-governing, self-propagating group of churches which were loosely associated with the former Christian denomination.

They have been accustomed to paying their own bills and to getting on without supervision. Progress is being made in a closer fellowship between the Afro-Christian churches and the Negro Congregational churches. An important step was a recent ministers institute held at the Franklinton College formerly maintained by the Afro-Christian churches.

Of the 118 Southern Negro churches of Congregational origin, twenty-three receive financial aid in supporting either a pastor or a social worker. The other 95 are self-supporting in the sense that they are not the recipients of missionary money. All of the churches are given oversight and counsel and assistance in developing their programs of religious education.

The majority of the Negroes are instinctively either Baptist or Methodist in their ecclesiastical affiliations. Most of our Negro Congregational churches are a by-product of the schools conducted by The American Missionary Association. The students became accustomed to certain ways of worship and types of preaching, and asked for churches in which these could be had.

At first some of the churches were led by white teachers from the schools, but for many years they have been served by Negro ministers exclusively. When a school was closed or became a part of the public school system, the church associated with it would sometimes die, but in other instances the church took over the property formerly used by the school.

A few of the Negro churches have developed considerable strength, such as the First Church of Atlanta and the Central Church of New Orleans.

The Negro church work has been administered in a variety of ways. For many years, the late Rev. George Moore, a Negro, supervised the churches under the direction of the corresponding secretary of The American Missionary Association. For a brief period, they were cared for by Rodney W. Roundy, now superintendent of Maine, with three Negro assistants.

Following his resignation the churches asked for a Negro superintendent, and the late Alfred Lawless was named to this position. For a time, he had three assistants, and then one associate, Henry S. Barnwell, who succeeded him in 1927.

THE COUNCIL OF SEVEN

In recent years the focal point in the life of our Southern Negro churches has been the conference which is held early each summer on the campus of Lincoln Academy at Kings Mountain, N. C. The pastors of all the churches, a goodly company of young people, and many of the women workers gather for a week of study, planning and play. These assemblies have promoted a sense of solidarity and a genuine desire to move forward along new lines.

As a result of the discussions held at Kings Mountain, two years ago the "Council of Seven" was organized as the representative body for the churches. The churches have been divided into seven districts, each of which chooses one member of the Council. Meetings are held at least twice a year, in addition to the transaction of much business by mail.

The Council has final authority in the voting of financial aid to churches. Subject to the veto of The American Missionary Association, it elects the personnel of the Atlanta office—a superintendent, a director of religious education, and a stenographer—and decides upon the policies which shall be pursued and the services which shall be offered to the churches.

The superintendent functions as the executive secretary of the Council of Seven. The Council has worked with understanding and zeal, and has been particularly drastic in handling the financial grants to the churches.

At the same time that the Council of Seven was instituted, a ten year self-support plan was adopted by which it was agreed that the appropriation for direct church aid should be diminished by one-tenth annually. It was expected that by the end of this period the churches now aided would achieve self-support, although it was also anticipated that new projects might be undertaken where the expenditure appears to be a wise one.

For the present the Church Extension Boards have in mind the continuance of such policies as have proved wise and successful, giving particular heed to the wishes of the churches.

Dr. Barton As We Knew Him

By Cornelius H. Patton

When I think of Dr. Barton, I think of the whole world. He was one of those rare personalities who personified the totality of the program of Christ. And he did it in a whole-hearted, efficient way. It was his life.

Such was the reach of his mind that, had he turned to business, undoubtedly he would have headed one of the great corporations, some industry which serves human needs at the ends of the earth. He might easily have become a mathematician dealing with immensities of substance, time and space.

But after a brief dip into business, he chose the ministry as his life work, and, as by the instinct of a divine inevitability, he turned to the foreign field.

Characteristically enough, he did not name any country or line of work when he offered himself to the American Board. He was sent to Turkey and to a place he had never heard of, but from that moment his field was the world.

First as general missionary, then as college president, then as foreign secretary of the Board, then as counsellor of many boards, and finally as founder and director of one of the greatest relief agencies in history, he dealt with the things of Christ in the large. Big enterprises and far-reaching plans came easily to his mind.

His sagacity as an administrator must have struck his associates in every sphere. He shaped policies and adhered to them with courageous conviction. At the same time, like a successful general on the field of battle, he could adapt himself to changing aspects of the scene.

He knew how (rare gift) to examine all points of view when big issues were up for consideration. Rarely have I known one freer of prejudice in respect to measures and men. No wonder the authorities of the State Department at Washington sought his advice. The epithet "missionary statesman" has been somewhat overworked of late, but it belongs to Dr. Barton beyond question.

As we review Dr. Barton's career one interest beyond all others stands to the front. It used to be said of Miss Eliza Agnew, sent out by the American Board in 1839, founder of the Uduvil School for Girls in Ceylon, first of its kind in Asia, that she was "the Mother of a thousand daughters." Even more appropriately it could be said of Dr. Barton that he was the Father of a million sons.

In him the Armenian nation some day will recognize the Christian leader who, above all others, knew them by heart and loved them: one whose counsels (not always followed) arose from a clear mind and a steadfast devotion to their highest interests as individuals and as a people. The immense sums of money raised by the Near East Relief attest his masterful grasp of a national situation which for tragedy has not been equalled in the modern world. In a more particular way I can say: when I think of Dr. Barton, I think of the Armenians.

And Dr. Barton knew how to coöperate. With all his initiative and firmness of conviction, he was pleasant to work with on any committee or board. For twenty-

[*Continued on page 408*]

Social Action's Rural Secretary [*Continued from page 402*]

State College of Agriculture and Applied Arts. Here he has found himself face to face with rural problems.

Mr. Platt first attracted the attention of our leaders by an address which he made at the Mid-winter meeting of 1935 on his experiences with the R.O.T.C. He also participated in the panel discussion on "Changes in the Economic Structure Called for by the Experience of this Generation" which was held at the General Council meeting at South Hadley. Although primarily a student, Mr. Platt is also an effective speaker.

Mrs. Platt comes of Mennonite ancestry with some experience as a teacher. She met her husband while she was studying at Chicago Seminary. They have two small sons.

The Platts are planning to take up their residence at the newly reorganized Merom Institute at Merom, Indiana, whose purpose as stated in its constitution is "to provide research, instruction, social service and recreation especially for the help and stimulation of pastors and lay workers in rural churches and communities, looking towards a more just and Christian social order."

Coöperating in this venture are the Indiana and Illinois conferences, Chicago Seminary, the Church Extension Boards and the Council for Social Action. Along with a number of other activities it is expected that Ferry Platt will direct a number of "short courses" for rural pastors and other leaders.

[*Continued from page 407*]

five years I had the privilege of being associated with him in the intimacies of American Board administration, and not once, as I recall it, was there friction or fundamental dissent. We were, indeed, comrades in arms. In the days when the Board was more of an autonomous organization, and when the counsels of a coördinate secretariat lay at the base of the policies at home and abroad, it was a privilege indeed to be associated with such a brotherly soul.

In my opinion, he will rank with the greatest secretaries of the Board. We think proudly of Dr. Samuel Worcester, who led the Board in the early years of its history; of Dr. Rufus Anderson, who for twenty-four years held the reins of foreign policy with a masterful grasp; of Dr. Nathaniel G. Clark, whose place Dr. Barton was called to fill, whose gentleness made him great; of Dr. Edmund K. Alden, who made the Home Department a throne of power; but in the final accounting, James L. Barton will hold a place uniquely his own.

More than to any other it was given to him to adjust the Board's policy to the changing conditions of the modern world. Decades before the "Laymen's Inquiry" was heard of, the Board, under Dr. Barton's guiding hand, began to stress higher education, medicine, social service, and coöperation, as best suited to commend the Gospel to the non-Christian nations of our particular time.

So long as the churches, under God, raise up leaders like this, and give them loyal support, the future of foreign missions is assured.

By Fred Field Goodsell

Dr. Barton was one of the foreign secretaries of the American Board when I was commissioned in 1905. He had at that time very vivid memories of his years of service in Turkey and was most helpful as he spoke to us of the work to which we were going.

Dr. Barton believed that the relationship of the foreign secretaries of the Board with the missionaries on the field was the heart of the responsibility of the Board. He certainly made me feel by his personal letters that he was following my work in its ups and downs.

There was an atmosphere of optimism and wide horizons about his letters which made it a great event to receive one of them. I distinctly remember many occasions when I wanted to tackle my work with all the more enthusiasm because of the great backing which he was personally and on behalf of the Board giving to me. That sense of fellowship and comradeship in service was of inestimable value.

I remember a conversation in Berlin with the great missionary leader of Germany, Dr. Julius Richter. When Dr. Richter learned that I was connected with the American Board, he immediately spoke of Dr. Barton and in true German fashion said that he was one of the three greatest missionary statesmen that the Protestant world had ever had. He characterized him as a builder of Christian institutions around the world, and added the comment that his more spectacular work with the Near East Relief was far from being his greatest service to humanity.

I personally agree with Dr. Richter that Dr. Barton's greatest work and service was rendered across the years when he was in intimate contact with missionaries in many countries building a Kingdom of God.

By D. Brewer Eddy

My first impression of Dr. Barton was a surprise. Those who had heard him on the platform dealing with profound problems of policies abroad would not expect the unusual vein of humor which underlay his entire life. Nearly thirty years ago, when I came to the Board, it was a joy to hear his interchange of anecdote and repartee, especially with Dr. William E. Strong during the lunch hour and at the counter where the secretaries as a group took their small cups of coffee. Under these informal conditions, Dr. Barton's eyes would flash, and a smile would twitch at the corners of his mouth as he gave humorous interpretation to the events of the day or to the outstanding figures in the news.

It was another surprise to learn that his backgrounds were those of the Quaker Meeting House. This explained his profound conviction of the presence of God in His Kingdom throughout the earth. By inheritance he believed in God's guidance for the individual and in the reality of His actual presence. It was easy for him to accept this fact of guidance in the hearts of the Board's missionaries as they faced vexatious problems on the field.

Dr. Barton forebore to thrust his own opinions with overemphasis upon national leaders or missionaries in the many stations under his direction. This conviction bred a patience with the judgments of others, and a recognition of the right of other individuals than himself, to determine policies and to outline plans in far flung places.

At bottom, this Quaker quality made Dr. Barton a great missionary statesman; for under his administration the American Board was led first of all Boards to place increasing responsibility and independence on our missionaries abroad and on the nationals as well.

This policy of "Devolution" marked the decades in which Dr. Barton directed the Board's policies. It led to the complete autonomy of the Board's missions in all local decisions. It led to the rapid creation of a national leadership. The mission churches were so or-

ganized that they could treasure their independence and accept their own responsibilities.

Under Dr. Barton's direction, the American Board has been first in the rapid spread of this basic principle. It requires true greatness to lead others to enjoy liberty and to develop their own leadership. This is particularly true in mission fields where the new churches have been wont to depend so completely upon the leadership of the missionary and of the Board. It is quite possible in the future that this point may appear to be Dr. Barton's greatest contribution to the history of Foreign Missions in the present century.

Dr. Barton's profound belief in higher education and the statesmanship of his counsel led to the contacts through which friends of wealth accepted the vision in Dr. Barton's mind and established the Board's Higher Educational Endowment Fund. This princely sum of one million dollars enabled the Board to improve its buildings and equipment, and its teaching staff in more than thirty mission institutions.

The basic purpose in Dr. Barton's mind was "to select and train the leadership of the coming generation in Christain character." His goal became the high purpose of training God-led lives in mission fields to extend the Church of Christ and the social by-products of righteousness in every land that looked for aid to the American Board.

Others will emphasize the great opportunities that came to Dr. Barton in his wide acquaintance among high officials of the American Government and in his close personal contacts with the Department of State at moments when important treaties with foreign powers were in the making. Dr. Barton was a model of discretion, a power in balanced judgment. To know him was to trust him.

With important issues at stake, he had his full part in shaping our Government's policies in more than one crisis with lands abroad, especially in the Near East. Ambassadors and officials leaned upon his opinion. His leadership of the Near East Relief proved his capacity to deal in his quiet and firm way with issues that were international in their scope.

We have known him under the fire of unjust criticism in the "tainted money" incident, and have seen therein his determination, combined with his patience, quietly to wait out the storm because of a confidence in his own convictions. At no period was his leadership of the Board more sound or its issues more vital.

The heavy responsibility borne by the Foreign Secretaries of the Board develops greatness, an uncommon breadth of view, and a firm confidence that the work is done in lines parallel with the ongoing Kingdom of God. This was apparent in the daily life of Dr. James L. Barton.

By Herbert E. B. Case

My fellowship with Dr. Barton, which included a part of my service as a missionary under his direction and as his assistant in the Boston office, covered a period of about twenty years.

He was eminently wise in his correspondence and sympathetic and helpful in his attitude while I was getting adjusted to the office work. The fact that he was superior in every way was never a conscious element in any of his relationships.

Dr. Barton was great in the little things as well as the big things of life. He delighted in details as well as in principles. More than once he remarked that the reading of mission minutes and reports to him was like reading a novel. But he never allowed himself to become swamped in details which he could delegate to others.

He could create a sense of fellowship in a compelling task and make those who had the lesser responsibilities feel that their work was very important and necessary to the success of the whole.

I count it one of the great experiences of my life to have worked for and with him in a common service.

By Enoch F. Bell

Dr. Barton had great and diversified talents. He would have made a General like Robert E. Lee; a Secretary of State like John Hay; an Ambassador of Bryce's quality. He would have made a great Senator. Moreover, with his erect carriage, distinguished bearing and commanding personality, he would have graced the chair of the Chief Justice of the Supreme Court—though he would have felt much more at home on the floor of some court pleading a case before a jury.

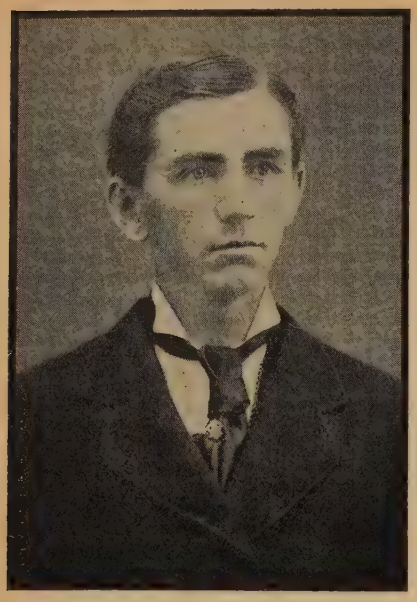
If he had so desired, Dr. Barton might have become a "Captain of Industry." Certainly his business sagacity created confidence in the administration of the American Board.

Dr. Barton's door was always open to the public—except at times of conference. As a Secretary he was ever accessible. Anybody, at any time, with any problem, could reach him and have the benefit of his mind and spirit; and as his powers of understanding and sympathy were truly marvelous, the way to his office was worn smooth by the feet of countless callers.

He was a progressive mind, even up to the day of his death at eighty-one. The secret of his great adaptability (which people sometimes called Opportunism) was this readiness to receive the new and to act upon it.

My chief's other name was "Optimism." He had a sanguine temperament, but more, an indomitable faith. I cannot remember his ever having admitted defeat, though I have seen him a bit depressed at times. His

[*Continued on page 433*]



Dr. Barton's Career 1855-1936

Left: At the age of twenty-two (1877), he leaves home for college.

Right: Four years later he graduates from Middlebury, serious but up to date.

Dr. James L. Barton was born at Charlotte, Vt., on September 23, 1855. Receiving from Middlebury College the degrees of A.B. in 1881 and A.M. in 1884, and graduating from Hartford Seminary a year later, he married Flora E. Holmes of West Winfield, N. Y., on June 3, 1885, and on September 19 of the same year they sailed from Boston under appointment as missionaries of the American Board to Eastern Turkey.

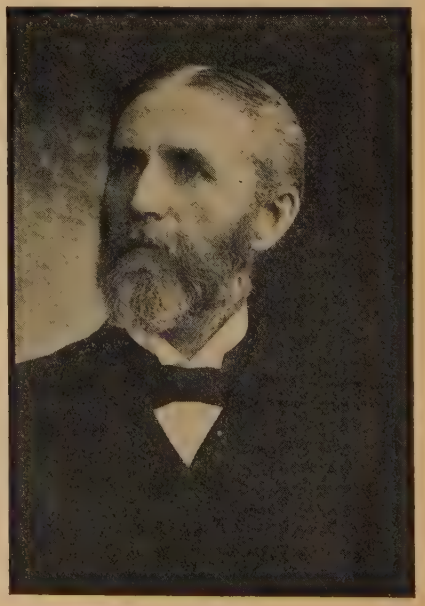
Stationed at Harpoot, Dr. Barton became in 1888 professor in the Mission Theological Seminary, and on the resignation in 1893 of Crosby Wheeler, founder and president of Euphrates College, who nominated Dr. Barton as his successor, was elected second president of that institution. At the time, Dr. Barton was in this country, having arrived on furlough in 1892, but he fulfilled here many of the duties of a college president, at the same time acting as assistant secretary of the American Board in Boston. In 1894 he was elected its Foreign Secretary, a position he held for thirty-three years.

Dr. Barton was Chairman of the American Board deputations to Japan in 1894, to Ceylon and India in 1901, to China in 1907, and was Chairman of the Near East Relief during its fifteen years of service, directing its commission sent immediately after the war to survey conditions in the Near East and inspecting its operations in 1925 and 1931; he became Vice-Chairman of the Near East Foundation formed in 1930 as a separate incorporated entity.

Meanwhile, he had become Moderator in 1920 of the International Congregational Council, representa-

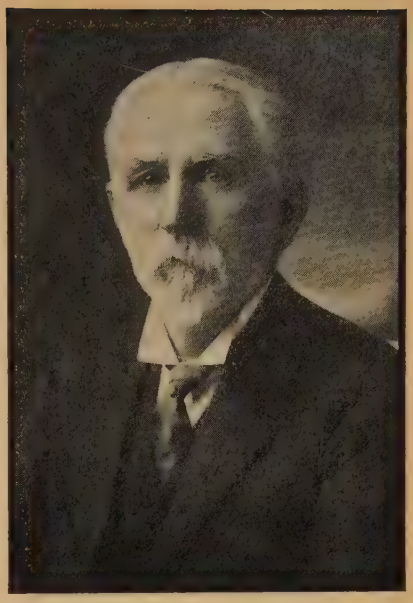
Left: In 1885, having been rounded out at Hartford Seminary, he is sent by the American Board to work with the Armenians of Harpoot, Turkey.

Right: Seven years later, Professor Barton of the Harpoot Seminary returns to America on furlough and is elected President of Euphrates College (Harpoot).



Left: But Dr. N. G. Clark dies, and Mr. Barton is made Foreign Secretary of the Board in his stead. He begins, in 1894, a great administrative career.

Right: Dr. Barton, the author, now (1900-1912) comes into prominence with numberless pamphlets and books. He becomes a leader in interdenominational and international missionary circles.



tive in 1922 of American religious, educational, and philanthropic interests in the Near East at the Lausanne Peace Conference, and Chairman of the Foreign Missions Convention at Washington in 1925.

Serving on the governing boards of the Women's Christian College and St. Christopher's Training College of Madras, India, and the Missionary Medical School for Women in Vellore, he had also served on the Boards of Trustees of Fukien Christian University, Peiping Union Medical College, and Yenching University, in China, Jaffna College in Ceylon, Anatolia College in Greece, American College of Sofia in Bulgaria, American College of Madura in India, Aleppo College in Syria, Euphrates College and International College in Turkey, and in the United States of the Harvard-Yenching Institute, Middlebury College, Hartford Seminary Foundation, Institute of Social and Religious Research, Clifton Springs Sanitarium, and Walker Missionary Homes of Auburndale, Mass.

The following honorary degrees were bestowed upon him: D.D., 1894 and LL.D., 1913 by Middlebury College; LL.D. by Oberlin, 1917; D.D. by Dartmouth, 1920; LL.D. by Grinnell College, 1928.

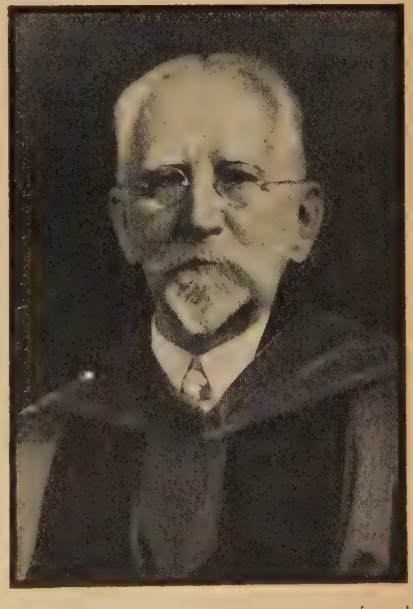
He served as lecturer at Bangor, Andover, Chicago, Brunswick, and Pacific Theological Seminaries.

Dr. Barton was author of the following books: *The Missionary and His Critics*, 1906; *The Unfinished Task of the Christian Church*, 1908; *Daybreak in Turkey*, 1908; *Human Progress through Missions*, 1912; *Educational Missions*, 1913; *Christian Approach to Islam*, 1918; *Story of the Near East Relief*, 1930; etc.

Left: The great war calls him into a vast emergency relief work. As Chairman of the Near East Relief, he is hailed as the "Salvager of a Generation."

Right: In 1927 he retires, highly "doctored," from active service under the American Board; but this champion of "Higher Education" continues as Trustee of Middlebury, Hartford, and of many other institutions the world around.

(A picture of Dr. Barton taken with Mrs. Barton not long before his death is to be found on page 433.)



Discovery

By Sue Weddell

(Of particular interest to young people and their leaders)

AFRICA! "Undiscovered continent." So read the geography books of only a few years ago. "Undiscovered," "unknown," "dark"! It certainly looked dark in the pictures and it certainly was dark for many people.

But that was yesterday. That was before Stanley went in and made his great discoveries; it was before Livingstone's missionary journeys; before Akron, Ohio, began to demand rubber for Firestone tires by the shipload; before the markets in America began to demand millions of pounds of cocoa and palm oil; before the Ethiopian conflict when the peace of the world hung upon the issue that was being fought out along one side of the African coast and all eyes were turned toward Africa.

Gradually, over a period of sixty years—more gradually than any other major continent—Africa has been coming to life. Today we are startled into attention.

Pictures and maps and articles in every paper—headline news it is! And many of us who like to be "up" on the important happenings in the world, find ourselves staggered by what we do not know about this great land.

"Looking at the map of the world we see Africa, shaped like a stupendous question mark." And it truly is a question mark to many of us. We are constantly startled by the unexpected ways in which Africa is tied into American life.

What a welcome piece of news it is, just at this time, to find that the Foreign Mission study and reading books for the year will bring us up to date on Africa, will help us to see it in all its varied life; its jungles as well as its modern industrial centers; its forest life as well as its more sophisticated city populations; its superstitions and fetishes, its tribal camp fires, as well as its established and growing Christian centers.

We shall be looking at Africa through the eyes of many Christian leaders who, because of their clear vision of her situation and her needs, present to us not only Africa as she is today, but Africa as she can be if Christians the world around care enough.

Three major books for young people and intermediates are offered. *Consider Africa,* by Basil Mathews (cloth $1.00, paper 60c.) for the older young people; the *Land and Life of Africa* by Margaret Wrong (75c.) for the senior age and *African Bridge Builders,* by William C. Bell, (cloth $1.00, paper 60c.) for intermediates.

There is no hard and fast age rule. You may select one for your basic text and use the others for reference and extra reading. You won't want to miss the point of view of a Christian statesman like Mr. Mathews as he develops in *Consider Africa* the problems brought about by rapidly changing conditions and the great need for the church and Christian Education at the present moment in Africa.

You will want also the clear and concise presentation of the country by Miss Wrong, one who knows it well through her work there in Christian literature and who in the *Land and Life of Africa* makes very vivid the daily life and thought of the people.

Add to these two, *African Bridge Builders* which is a series of graphic tales right out of Africa written in some instances by African Christians and relating real life stories and folk tales from many parts of the land.

To be used with these books and for the leaders' special help are two booklets; *A Course on Africa for Young People* (25c.) based mainly on *Consider Africa,* and *A Course on Africa for Intermediates* (25c.) based particularly on *African Bridge Builders.*

Another booklet in the Fun and Festival series is now ready: *Fun and Festival* from Africa (25c.), and three texts for use in study courses, *What Do You Know About Africa* (10c. single copy; 25c. a dozen).

For your reading shelf you will find an unusually rich supply of biographical and reference books: *The Moffats* (cloth $1.00, paper 75c.), *Livingstone the Pathfinder* (cloth $1.00, paper 75c.), *Uganda's White Man of Work* (cloth 50c., paper 25c.), *Black Treasure* (cloth 50c., paper 25c.).

And is there discovery to be made also in the Home Mission texts? Someone has said: "Talk about the thrill of discovering a Continent! but it is not to be compared for downright fascination to the discovery of one single individual soul."

Think of our chance this year, in the Home Mission book program on the American Negro, for discovering "individual souls," human beings —friends—more than one, surely, out of the ten million Negro souls in the United States today.

Through *The Story of the American Negro,* by Ina Corinne Brown (cloth $1.00, paper 60c.) written particularly for young people, we can make our start over on the African coast and follow the story of the Negro across the seas into slavery in America, through the days of emancipation and reconstruction to the present day, so full of problems.

No young citizen today can afford to overlook the responsibility of the Christian church in these tangled problems, and this book with its accompanying course for leaders *A Young People's Course on the Ne-*

[*Continued on bottom of page 414*]

American Negro Progress

ACCORDING to Monroe N. Work of Tuskegee, Ala., editor of the Negro Year Book, in an article that appeared in the American Negro number of *The Missionary Review of the World*, June, 1936, the American Negro has made remarkable progress in the last seventy years.

Take economic progress, for example. In 1866, twelve thousand homes were owned by the American Negro. In 1936, seven hundred and fifty thousand is the figure. Twenty thousand farms were operated in 1866. Now the American Negro operates eight hundred and eighty thousand. The financial strength of the American Negro in 1866 was twenty million. Today it is two billion five hundred million dollars.

The educational progress is along similar lines. In 1866 only ten per cent of our Negroes were literate. Now ninety per cent can read and write. In 1866 there were fifteen schools for higher training, including public high schools. Now there are eight hundred. One hundred thousand Negroes were students in public schools in 1866. Today there are two million five hundred thousand. The six hundred teachers in 1866 have become fifty-five thousand. The property for higher education seventy years ago amounted to sixty thousand dollars. Now it is sixty-five million. For annual expenditures for all education, there is spent on the American Negro sixty-one million seven hundred thousand dollars, a gain of sixty-one million during the last seventy years. Of this amount the Negroes raise three million five hundred thousand themselves.

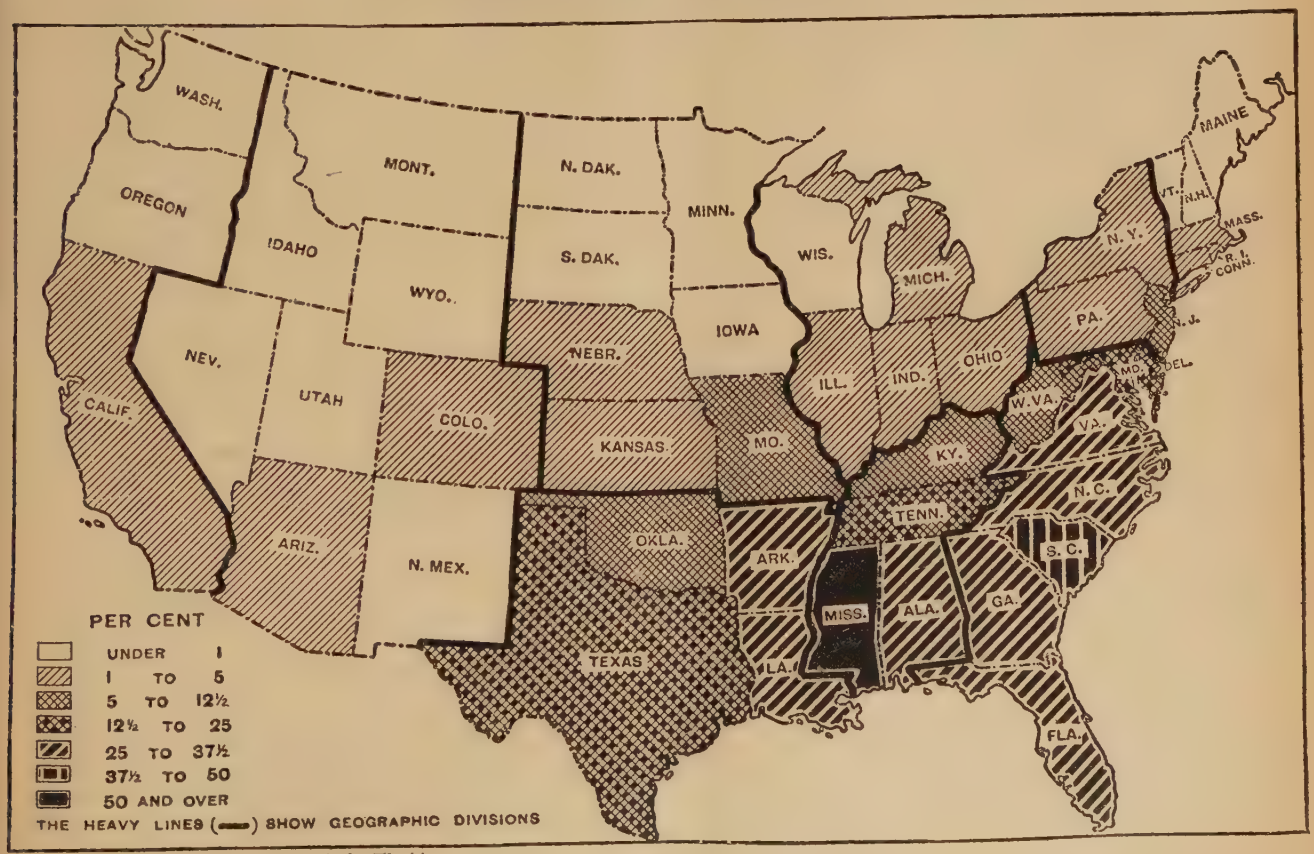
In religious work, the seven hundred churches of 1866 now number forty-five thousand. The communicants have increased from six hundred thousand to five million three hundred thousand; the Sunday schools from one thousand to thirty-six thousand; the Sunday school pupils from fifty thousand to two million two hundred thousand; and the value of church property from one million five hundred thousand dollars to two hundred and ten million.

Mr. Work also gives some interesting data regarding the Negro drift to the cities. The population is still in the main rural, but in 1930

[*Continued on bottom of page 427*]

PERCENTAGE OF NEGROES IN THE TOTAL POPULATION, BY STATES: 1930

[District of Columbia, 27.1 per cent, not shown separately on the map]



Courtesy of *The Missionary Review of the World.*

Ballard Normal School's New Director

Following the death of Raymond G. von Tobel in an automobile accident last summer the administration of Ballard Normal School at Macon, Ga., was placed in the capable hands of Lewis H. Mounts as acting principal for one year in order that The American Missionary Association might have sufficient time in which to find a new leader for this important school. Out of this quest has come the appointment of Harwood Baldwin Catlin as director of Ballard Normal.

Mr. Catlin has been prepared for this position by an unusually varied succession of experiences. He was born at Fort Trumbull near New London, Conn., where his father was serving as an officer in the field artillery.

Concerning his father he writes: "He was a classical scholar and linguist. He retained a reading knowledge of the classical and modern languages which he had studied in school, and added to them Italian and Esperanto as hobbies."

Like all army families, the Catlins moved early and often. Harwood Catlin lived in six different states and Cuba before he was thirteen. He attended three grammar and three high schools.

In 1905 his father retired and settled down to the life of a country gentleman and a pillar of the church at Hill, N. H. Harwood Catlin graduated from the Franklin High School and entered the University of New Hampshire in 1908. After a year at Harvard he returned to New Hampshire to graduate.

For three years he taught mathematics at Mount Hermon school, where his interest in religion was greatly deepened, and where he met Miss Laura Christeson, who later became his wife. In 1918 he was graduated from Hartford Seminary, studying for an additional year at Union Seminary, and then working with the Interchurch World Movement conducting surveys of the New England cities.

In 1920 Mr. and Mrs. Harwood Catlin were commissioned by the American Board and assigned to the South African Mission, where they worked first in the country and later in Johannesburg. Returning to this country in 1927, Mr. Catlin served as candidate secretary during 1929.

During 1931–32 he studied with Henry Hodgkin at the Quaker school at Pendle Hill, near Philadelphia and the next year was enrolled in the Yale Graduate School of Education. From 1933 to 1935, he was associate professor of Education at Hampton Institute. Last year he was secretary of American Aid for Ethiopia, the voluntary organization incorporated to solicit Red Cross help for the Ethiopian Emperor and his people.

Mr. Catlin is a man in whose life religion has been a moving force. Of recent years he has been increasingly influenced by Quaker ideals. His cosmopolitan experience has given him an easy approach to all sorts of people. He has had interracial experience both in Africa and in the South. Few men have had intimate contacts with more educational institutions. He has both the ideals and the practical experience with which to direct the policies of such a school as Ballard Normal.

Discovery by Sue Weddell [*Continued from page 412*]

gro (25c.) will start us on the way to realizing one of the most urgent needs of our generation—a church membership understanding and thoroughly informed on the vital questions of Negro and White relationships.

Intermediates have a treat in store for them in Mary Jenness' book, *Twelve Negro Americans* (cloth $1.00, paper 60c.) and her *Course on the Negro for Intermediates* (25c.). Here is something unique in biography—not the stories of past achievements of those whom time has called great, but a "look in" upon the lives of men and women who are living and working today, people like ourselves who are trying to stand for something and have begun to achieve in their particular fields. It is a record of Negro participation in many types of American life—much of it never before put into print.

Altogether we have a program rich and significant for this year, and, to borrow a phrase from David Livingstone, "We beg to direct your attention to it."

Tillotson College Toils Upward

You can't get to Tillotson College without climbing. In the center of the capital city of Texas, Austin, a lonely hill projects itself skyward after the familiar fashion of a sore thumb. Years ago this eminence came into the possession of The American Missionary Association, and there was built Tillotson College. As if the hill itself was not steep enough, somebody who wanted to get a lot of building under a little roof projected Allen Hall five stories up into the sky. You simply can't go to Tillotson without becoming a climber.

In some ways the geographical location typifies the school. It is no place for lazy people. Blessings do not flow down upon either its pupils or its teachers like water seeking the sea. There are no fairy godmothers hovering about Negro colleges in Texas. You work for what you get.

The president of Tillotson, Miss Mary Branch, is a sturdy sort of a person. "Wholesome" is the adjective which she suggests. It is hard to think of her as ever getting excited. Her mind works in an objective fashion. She has the sort of genius which goes with superb common sense.

Much of the serenity of Miss Branch is due to the variety of situations which she has met. As a student she has sampled the wares which are offered by the universities of Chicago, Columbia, Pennsylvania, and Kansas. As an administrator she has successfully managed both a boys' dormitory and a girls' college. She has taught where racial lines were closely drawn and where little discrimination is known. With her, adaptability has become a habit.

Six years ago Miss Branch departed from a comfortable position in the public schools of St. Louis to undertake the hazardous task of developing a Negro college in Texas. She went to an institution which had been founded as a "college" in 1877, but which had functioned in a variety of capacities during the years.

The campus might charitably be described as "straggly." The four

brick buildings which the college boasted were well past their early youth. Some five years before the arrival of Miss Branch it had been decided to escape from all competition with the other Negro colleges of Texas by making Tillotson a girls' school. She inherited an enrollment of one hundred twenty-five girls.

The Negroes of Texas face a rather different set of problems from those which Miss Branch had encountered in her previous experience in Virginia and St. Louis. They have missed much of the cultural influence of the "old South," and have been exposed in greater degree to the free spirit of the West. In varying degrees in its different sections Texas represents a blending of the South and West.

According to Miss Branch there are few "Uncle Toms" in Texas. The Negroes feel much more free to speak their minds than in the eastern states. Next to North Carolina, Texas makes the best provision for Negro public schools of any southern state.

On the other hand, the Negroes are poorer than in Virginia. There are no white teachers employed in the Negro schools of the state, either public or private. When Miss Branch first came she thought that the girls spoke with louder, harsher voices than in other sections. On the credit side of the ledger it should be said that the two races get on better together in Texas than in some other sections—possibly because the percentage of Negroes is generally less, but quite largely no doubt to the fact that Texas "Jim Crow" customs are universal and rigid.

Miss Branch went at the business of developing Tillotson College with both pluck and patience. Although for five years she conducted the institution as a girls' school it never developed the atmosphere which commonly obtains under such circumstances. Miss Branch has always had men on her faculty, and they have been happy to work with her. By nature she is too tolerant to develop anything of a feministic point of view. Just as a matter of common sense, she helped her girls entertain such young gentlemen as cared to come to social functions at a girls' school. The boys liked the girls, they liked the place, and they liked Miss Branch.

Just as a matter of evolution, an interesting development has taken place. Something over a year ago a group of boys petitioned for admission to Tillotson College. The purpose of a college being to take people in rather than keep them away, the Administration Committee of The American Missionary Association voted that the request be granted.

In spite of the lack of dormitories for their accommodations, fifty-two young men enrolled at Tillotson for the school year of 1935–36, together with two hundred forty-two girls. Reports are that everybody was happy over this change. Apparently the fact that the head of the school was a woman and four-fifths of the students girls did not discourage the Negro young men of Austin who wished to go to a good college. In a perfectly natural way things have come about so that a woman presides over a coeducational college. Much of the explanation lies in the fact that the woman happens to be Miss Branch.

In an equally matter of fact fashion, Miss Branch has gone at her other problems. Books were scarce when she arrived, and so she talked books until Tillotson now has the minimum for a college of its size.

She does not reveal what the sanitary conditions were when she came to Tillotson, but she does report the installation of six bathrooms. Last year a seven room cottage was built for the dean of the college at a cost of $3,200. Every little while something about the place gets fixed up.

Having acquired some boys she does not intend to be stampeded towards the gridiron but reports cautiously, "The college does not wish to enter the field of intercollegiate football until it has a reasonable hope of being at least interesting."

Naturally the needs of a growing college are numerous. At present her heart's desire is more room in which to house more girls, and particularly for a place to put those who may be sick. She thinks that a fireproof wing could be added to Beard Hall for about $35,000. Another ambition is a bungalow in which to dèmonstrate housekeeping, which would incidentally release space which is greatly needed for classrooms.

Thus is Tillotson steadily moving forward towards its goal of an "A" rating from the Southern Association of Schools and Colleges.

Avery's New Principal

FRANK A. DECOSTA, the successor to Mr. Benjamin F. Cox as head of Avery Institute in Charleston, S. C., is a comparatively young man. He grew up in Charleston, taking much of his grammar school work and all of his high school work at Avery Institute.

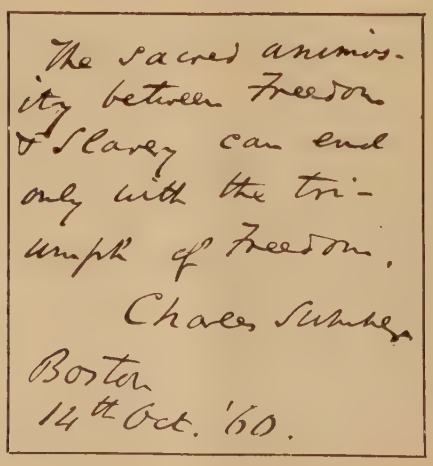
Upon his graduation in 1927 he entered Lincoln University in Pennsylvania, where he specialized in languages and mathematics. When he received his Bachelor's degree in 1931, he was both valedictorian and president of his class.

Mr. DeCosta returned to Avery to teach mathematics for two years, and then took a year's leave of absence which he divided between Atlanta University and the University of Pennsylvania. In the fall of 1934, he became principal of Burrell Normal School at Florence, Ala., which is in close proximity to Muscle Shoals.

When the movement was begun to make Burrell a public school, he succeeded in enlisting sufficient local support so that it has continued to function with only a small grant from the Association and with every prospect of ultimately being absorbed into the local school system.

Avery Institute is a well established school with the highest of academic standing. Nothing pleases a Charlestonian more than a Charlestonian—Negro or white. This assures Mr. DeCosta a hearty welcome by the people of the city. As both a graduate of Avery and a former teacher, the alumni and faculty are happy to welcome him as their leader.

Avery has long specialized in the training of city school teachers and preparing students for college. To these fields of service Mr. DeCosta hopes to add a widening range of community services and enrich the curriculum in its relation to the areas of living, such as health, home, vocation, citizenship, leisure and religion.


The sacred animosity between Freedom & Slavery can end only with the triumph of Freedom.
Charles Sumner
Boston
14th Oct. '60.

Piedmont Changes Leaders

At his own request Henry C. Newell was relieved of his responsibilities as president of Piedmont College at Demorest, Ga., last June. For six strenuous years he has directed the destinies of this opportunity school for the sturdy Anglo-Saxon youth of north Georgia. During this period the finances of the institution have been brought from chaos to order. For the school year of 1935–36 the current expense budget was balanced, and $19,849 applied on the indebtedness of the college. The attendance continues at capacity.

In June the trustees named Dean George C. Bellingrath as president. Mr. Bellingrath was born in Georgia, graduated from Davidson College in North Carolina

in 1918 and from the Union Theological Seminary of Richmond, Va., in 1923. From Columbia University he received the degree of Master of Arts in 1924 and that of Doctor of Philosophy in 1930. He has held pastorates in Flushing, Long Island, Chattanooga, Tenn., and Richmond, Va. Since 1934 he has been dean of Piedmont.

Thanks to the devoted labors of the late Frank E. Jenkins, Piedmont College is widely known and loved among our churches. Those who visit the institution and see the quality of the young people who study in its quite impromptu buildings come away enthusiastic about the school.

Some New Appointees

The American Missionary Association announces the following appointments to its educational institutions:

Lincoln Normal School, Marion, Ala.

Miss M. Louise Bohannon of Minneapolis, a graduate of Purdue who studied at the University of Minnesota last year, as teacher of English and dramatics.

Miss Nellie E. Wilder of Dayton, Ohio, a graduate of Hampton Institute last June, as secretary.

Miss Esther Ruth Beer of Amsterdam, N. Y., a graduate of Gordon College of Theology and Missions in 1931, as house matron.

Mr. Charles G. Randle as farm manager and teacher of agriculture.

Mr. Vivian M. Chambers of New York City, a graduate of Shaw University and a student at Columbia and Cornell as teacher of the sciences and physical education.

Tougaloo College, Tougaloo, Miss.

Mr. William Stewart Maize of Trenton, N. J., a graduate of Howard University and a student at Columbia and Rutgers, as assistant professor of education and supervisor of the primary school, in place of Mr. Lionel B. Fraser, who will be on leave of absence for the next year.

Miss Eleanor L. Burnett as assistant professor of English and dramatics in place of Miss Bernice F. Davies who will be on leave of absence next year.

Lincoln Academy, Kings Mountain, N. C.

Miss Frances L. Dumas of Nashville, Tenn., a graduate of Tennessee State College, as secretary.

Miss Ula Virginia Carpenter of Indianapolis, a graduate of Indiana University as director of the dining hall and head of the department of home economics.

Mr. Otto Martin Pharr of Gastonia, N. C., a graduate of Johnson C. Smith University in 1935 as teacher of history and mathematics.

Pleasant Hill Academy, Pleasant Hill, Tenn.

Miss Myrtle Eldredge of Erie, Penn., a graduate of Battle Creek College and a graduate student at the University of Cincinnati, as director of the girls' hall and teacher of physical education.

Tillotson College, Austin, Texas

Mr. C. Randolph Taylor of New York City, a graduate of Tufts College and a student at Columbia, as director of physical education and teacher of science.

Mrs. Ada Marie Yerwood, of Austin, Texas, a graduate of Tillotson College and of Iowa State College, as assistant professor of home making.

[*Continued on bottom of next page*]

Secretarial Side Lights

The Project Secretary of the American Board

Mary D. Uline was born to go places. Her early home in South Dakota was a popular stopping place for pioneer preachers, missionaries, educators, and even politicians. They "conditioned" her for travel. Then at the age of ten her parents further nurtured the impulse by taking her and her four younger sisters to England and Scandinavia. Apparently her father and mother were sturdy folk, or they would not have gone abroad with five young ladies less than twelve years of age. Out of this journey came a life-long interest in things Scandinavian, such as ancient and modern weaving, modern glass and silverware, the saga sculpture from Iceland.

Four years at Oberlin College did not quench her ardor for the strange and bizarre. After several years of teaching English and history in this country she spent five years in the girls' schools at Erzroum and Bitlis, then under the Eastern Turkey Mission. During the world war she returned to the United States and from 1915 to 1918 was one of the secretaries of the Woman's Board of Missions of the Interior with headquarters in Chicago, but carrying on field work in nineteen states.

From 1918 to 1921 Miss Uline was in England and France doing post-war work and studying. She then returned to her work with the

Woman's Board of Missions of the Interior in which she continued until its merger with the American Board in 1927.

In 1926 she traveled from Chicago to Boston by way of the Holy Land, Egypt, India, and Japan. Since 1927 she has been on the staff of the American Board with the special responsibility for developing the project plan.

Two recent trips have been to celebrate the millenial of the Icelandic Parliament in 1930, which also included some time in Scandinavia, and to Mexico in 1935 as member of the Seminar under the Committee of Cultural Relations with Latin America, visiting also the American Board missionaries in Guadalajara.

Miss Uline brings broad backgrounds to the detailed job of gearing the project plan into the life of the churches by giving them the information which they desire concerning our missionaries and their work. She is addicted to color, and manages to get a good deal of it into her addresses as well as into the material which she prepares for our churches. From the sunset and the flowers she derives the inspiration for illuminating the sheets run off by the mimeographing machine.

She confesses a deplorable inability to learn how to knit (an occupation which is supposed to have pious implications). She yearns to play chess, but rarely finds anyone with enough surplus mental energy to tackle that brain torturing game. She loves to go walking. As there is still plenty of room in this old world of ours, this is one impulse which she has no difficulty in gratifying.

Some New Appointees [*Continued from page 417*]

Blanche Kellogg Institute, Santurce, Puerto Rico

Miss Lucy Evelyn Link of Bradentown, Fla., a graduate of Southern College, Lakeland, Fla., as teacher of science.

Miss Petra Orlando, of Santurce, Puerto Rico, a graduate of the School of Nursing of the Presbyterian Hospital at San Juan, Puerto Rico, as nurse.

The following transfers have been made:

Mr. Riago J. Martin, teacher of science and director of athletics, from Avery Institute to Lincoln Academy.

Mr. Harry J. Hamilton, teacher of science and director of athletics, from Lincoln Academy to Avery Institute.

Miss Ruth A. Harding, teacher of home economics, from Santee to Blanche Kellogg Institute.

A School That Became a Church

The old Chandler Normal School building has become the Chandler Church and Community Center

And the Chandler Church now worships in a newly decorated chapel

A SMALL but ambitious church walking around in the shoes which were meant for a successful school—such is the story of our Negro congregation in Lexington.

Lexington is the center of the famous blue-grass region of central Kentucky. It is a community of forty-five thousand people whose chief industries are educating young people and training race horses. Here are to be found the state university, Transylvania University, and a college for girls.

The American Missionary Association opened one of its first schools in Lexington in 1865. By 1870 several acres of land were secured on the edge of the city. Later a Mrs. Chandler of Andover, Mass., gave the money for the substantial three-story building which stands at the center of the campus.

Chandler Normal School, as the institution was called, passed through the usual phases of a Negro school. The early teachers were white people of great devotion, while most of the students were in the elementary grades. As the city schools developed the grades were discontinued. For many years it was a high school with an enrollment of about two hundred pupils. By 1923 the local high school for Negroes had become a successful competitor and Chandler was closed.

For some years the school property, consisting of a good three-story brick building and an adequate principal's home, stood unused, except by the pigeons. Then the small Negro Congregational church numbering some thirty members and meeting in a modest building near the center of the city decided that they would make a great venture of faith and move into the buildings of Chandler Normal, under the leadership of William Judson King, its energetic pastor.

"One of my vivid memories," he writes, "is that of the motley array of children with a generous sprinkling of adults who came one evening equipped with sling shots, air rifles, and real guns to kill pigeons for their supper. One can imagine how window glass and a tin roof fared under this barrage."

Bravely did this little group start out to equip their new quarters not only for worship, but for the service of the Negro community. The first year the church people paid six hundred dollars in pledges and raised three hundred more through bazaars and other solicitations.

Year after year the good work has gone on of providing needed equipment—wiring for electricity, piping for gas, repairs of all sorts. Today both the buildings and the grounds are in excellent shape, while a most worshipful chapel has been installed on the first floor of the school building. This has cost over $8,000, three-fourths of which came from the sale of their old church.

From the beginning the aim of this venture was service to the Negro community. Today the church operates a power driven woodwork shop, a nursery school, boy scouts, clubs for all age groups, a mothers' department, a Daily Vacation Bible School which enrolled three hundred children last year, a health program and much relief work. This has been made possible by the growth of the church—now over one hundred members—the loyal devotion of the pastor, and financial aid from the local community chest and a grant from The American Missionary Association, which in future will come from the Church Extension Boards.

At present the staff consists of four people—a young woman who graduated from the University of Chicago has charge of the nursery school, the children's clubs, and assists with the work for mothers; a man and his helper who look after the woodworking shop and take care of the antique furniture which customers send in for repair; and the pastor, who has the terrible habit of undertaking more than he can do.

He is particularly active in the field of "marginal relief" by taking care of the needy while the federal agencies are making their periodic readjustments and also helping people find their way through the maze of red tape which must be negotiated before aid can be had.

The pastor, W. J. King, is a cooperative soul who gets on well with all sorts of people. Both the bank

[*Continued on bottom of next page*]

Personnel Changes at Santee

THE new policy by which Santee School is to be transformed from a four year formal high school into a center for informal adult education has necessitated many changes in the staff.

After fifteen years of work with the Indian churches and three years as principal of Santee School, Rev. Rudolf Hertz retires from the staff of The American Missionary Association. Faithful, indefatigable, enthusiastic, Mr. Hertz has made a place for himself in the hearts of both the Indians and of our churches.

His wife is Deborah Hall, the daughter of Dr. C. L. Hall, who worked for fifty years on the Fort Berthold Reservation. Her name is one to conjure with in the Indian country. A more sincere and devoted couple it would be hard to find. Their future plans are still uncertain.

About September 1, Rev. and Mrs. F. Philip Frazier will move to Santee, where they will combine the supervision of the Indian churches with the development of the new program at Santee. Mr. Frazier is the third generation of his family to be active in church work. He has studied at Santee, Dartmouth, Oberlin, and Chicago Seminary.

After a period of service with the Quakers in Oklahoma he became pastor-at-large of our Indian churches four years ago. As Santee is to be primarily a training school for pastors and lay people from these churches it is logical that the same man should direct both. His new title is Coördinator of Indian Missions.

Mr. Harry L. Leigh, who was engineer, and Mrs. Leigh, who was matron of Whitney Hall, have moved to Yankton, where Mr. Leigh is employed by the Northwestern Public Service Company.

Miss Ruth Beitel, teacher of mathematics and geography, will teach in the public school at Elbowoods, N. D., next year.

Miss Ruth Harding, teacher of home economics, will go to the Blanche Kellogg Institute at Santurce, Puerto Rico, in a similar capacity.

Miss Dorothy Cate, matron of Dakota Home, will become general secretary of the Y.W.C.A. in Ashland, Ky., on September 1.

Mr. and Mrs. Gilbert Rogers will live near Mitchell, Nebr., where Mr. Rogers will be principal of the Sunflower consolidate school.

Lewis A. Leigh who has been director of the farm and of boys' work for eleven years is retiring.

Miss Elizabeth Vaux, secretary, and Millard M. Fowler, who has been in charge of the printing shop, are continuing at Santee under the new arrangement.

A School Became a Church [*Continued from page 419*]

The Chandler Church of Lexington, Ky., maintains a nursery school —where future Olympic champions practice the take-off in the race of life

teller and the street urchin greet him cordially. From time to time he attends lectures and even courses at the state university.

The great problem of Chandler Community Church—as it is now known—is to find the money with which to carry on its good works. Mr. King writes, "If we could hand pick the most prosperous members of the Negro community they would find the support of the work at Chandler Church a heavy burden. The missionary task among Negroes is not yet complete. 'Social ignorance' has left us with a heavy burden of lethargy and confusion. We know little of what our share should be in the way of social inheritance, and less about how to go about getting it."

Our Nine New Zulu Pastors

By Henry A. Stick

Rev. and Mrs. Stick (left), the nine Zulu graduates, Miss Scott and Dr. Brookes (right), Principal of "Adams"

LAST year, at the Centenary celebration of the South Africa Mission eight young men were graduated from the Theological Department of Adams College for service in the churches of the American Board, and one for the Congregational Union of South Africa.

Four of the Zulu churches had been without pastors for some time; several have had to be content for years with unordained, not so well trained, men. The going out of the Class of '35 left not one church pastorless.

These young men, before beginning their three and a half years' course had been occupied as teachers, office clerks, court interpreters, farmers, tailors, one was a restaurant waiter.

All pursued their studies with determination and a purpose to make their lives count for the Kingdom.

It had been an interesting experience for me to see them grow during their time of training: grow in their conception of the purpose of the courses; in their comprehension of theological truths; in their ability to apply themselves to a definite task; in their conquest of weaknesses; in their conception of the Bible and knowledge of its precious contents.

It had been interesting also to see the wives of the students grow in the atmosphere of the school and under the teaching of Mrs. Stick: grow in culture; in housekeeping efficiency; in intelligent interest in the chosen professions of their husbands.

It had been gratifying to see what good use the students had made of the acres loaned them during their course: they applied the teaching of the agricultural instructor and fed their families well while in school.

A warm fellowship existed in the Class of '35. It was truly a family of intimate brothers.

CHARACTER SKETCHES OF THESE MEN

Charles Bhekinto Dhlamini was very cocksure and extremely conservative in his views when he entered, but developed and modified his theology and his religious views, being sincerely open-minded.

With a friendly, genial nature and a fine, clear intellect, he had been the honored president of his class from the beginning.

His wife is a woman of superior intelligence and culture, an excellent helper to her husband in the work of the church.

Richard Gumede's kind, sincere disposition, considerate, sympathetic spirit, and fervent zeal in preaching make him an ideal pastor.

Alfred Makanya was given the middle name of Tandabantu (lover of the people) by his neighbors, because as a young man he loved so much going about visiting people in their homes.

When he entered the Theological School Mrs. Makanya began a year's training in midwifery in the McCord Zulu Hospital. Since receiving her nurse's certificate she has done excellent service in the Adams community and will be a great help to mothers in any community where where she and her husband labor.

Benaiah G. M. Nomvete was from the Methodist church, has a characteristic fervor and deep religious experience. He is so thoroughly genuine that one thinks of him as the saint of his group.

Wilfred Bhengu was a member of the previous class, but became discouraged when Mrs. Bhengu fell ill, and dropped out of the class without even giving notice.

Given a searching examination by the Executive when he applied to join the Class of '35, he promised earnestly that he would maintain his courage in the future even under difficulties.

He has been severely tried and has been found faithful and true; has won a real outstanding victory. He is a diligent worker and, although peculiarly reserved, is very acceptable to young people.

Daniel Pewa has made his way by bulldog determination. Having been out of school for some time previous to entering the class, he had lost the

ability to study. But by persistent determination he won out.

His tireless energy, evangelical zeal, good practical sense, his true vision of the real duty of a pastor well qualify him for the work to which he has consecrated his life.

He was at Imbumbulu for a month following the resignation of the pastor there, manifested real tact in the way he conducted the affairs of the church at a very critical time in its experience, and the people were most enthusiastic about his work.

Aaron Matsinye was also a doubtful student at the beginning. He had been in pastoral work in the Transvaal for two years before coming to the School, so we expected more of him in the classroom than he was able to produce. His work was at first very unsatisfactory.

But a bit of fatherly advice made him apply himself in real earnest, and he made good. Still inclined to be somewhat superficial, he is an excellent mixer, is popular among his fellow students because of his buoyant nature and never-fading smile. And he is a very acceptable preacher, with a definite message.

Henry Manaka came from the Bantu Presbyterian Church with a somewhat Scotch reserve. He is an Umsutu and finds it difficult to use the Zulu language, but is a clear thinker, has a calm, even disposition, and his sermons are very acceptable.

Walter Mtyali was reared in the Bantu Presbyterian Church; was converted and baptized by immersion under Baptist influence; was trained for work in the Congregational Union; studied for two years in a Roman Catholic school, and for two years in a school of the Brethren Society.

So he had ample opportunity of becoming well versed in the various phases of religious thought! We would have been glad to see him manifest more open-mindedness, but he was an excellent student, has a genuine, deep religious experience, and is full of enthusiasm for the work of the ministry.

One of these young men went at once to Odidini, a thickly populated district fifteen miles from Adams. The change that has come over the place in this one year of his pastorate is nothing short of remarkable. The people just seem to flock to hear his message.

"All of the work is now going on easily," he writes. "The people give offerings with joy. The church also works with its hands with great joy. The men are moulding blocks singing hymns; the women are carrying the blocks on their heads, singing, 'There shall be heard songs of joy on the part of many of the holy.' I saw wonders at Easter time when many people were converted. From that time on there is not a Sunday passes but what some one consecrates himself to the Lord. It just seems that Jesus is walking about Odidini with his own feet."

Galangue Is Growing

By Henry C. McDowell

PERSONALLY, the Galangue Church, and the very spirit of our movement, are committed to a self-supporting proposition, properly geared and adjusted to the country.

We think that we have arrived at a plan for operation of the boarding schools adapted to the capacity of the people. Henceforth only those pupils will be received who have completed at least two years of study in out-station schools. They are given plots to farm, and are responsible for their own food, clothing, fees, books, etc.

It was decided to divide the community about the mission into four units, and these units be considered out-stations, the people thus becoming responsible for their own teachers and primary instruction. This has been a capital move, reducing the operating expenses of the station day school—which the advanced pupils in these units now attend—and creating real enthusiasm.

Several experiences have tended to call our attention again to the absolute necessity of Christian nurture, and the importance of insistence upon proper moral foundations. There is danger that in the midst of a great movement folks should be swept along without making definite decisions and without conscious moral development and growth. I have devoted myself to an effort to strengthen along these deeper lines.

Mine has been a great privilege: beginning with the people in an absolutely primitive condition, with no knowledge of "The Word," and growing along with them. More wisdom, tact, and devotion are required in this process of continuous growth than in merely ushering people into the church. I cannot hope to be a lone preacher in this large area and be effective. But I can be at the very core of the whole movement and help the folks develop conscience and grow.

I am betting my life on the power of the Gospel to transform this country and I am not losing.

An African Chronology

CAPE PALMAS AND GABOON MISSIONS

1834—The first missionary of the American Board to Africa, John Wilson, sailed for Cape Palmas on the West Coast; was later joined by Benjamin James, a printer, Benjamin Griswold, William Walker, and Alexander Wilson, M.D., from the Zulu Mission, who died soon after.

1842—The missionaries removed to a site above the Gaboon River.

1870—On the retirement of Walker, only survivor of the first group, and at the desire of Albert Bushnell, only other missionary here, the Gaboon Mission was transferred to the Presbyterian Board.

SOUTH AFRICA MISSION

1835—Zulu Mission founded: Newton Adams, M.D., George Champion, Aldin Grout, and wives, sent by American Board to Natal; Daniel Lindley, Henry Venable, Alexander Wilson, M.D., sent four hundred miles inland.

1837—War between Zulus and Dutch forced the inland group to flee and join the maritime group.

1838—Both groups went to the Cape, war making work impossible; Mrs. Grout and Mrs. Wilson had died; Wilson went to the Cape Palmas Mission; Champion, Grout, Venable, returned to America, Champion, shattered in health, to die, Grout to return two years later. Adams returned to Natal almost at once.

1842—British occupied Natal; political conditions being settled, the Mission was firmly established.

1845—The first convert—Umbalasi, a woman—baptized.

1847—Lindley returned to Mission from work among the Dutch settlers and founded Inanda.

1848—Ifafa and Mapumolo stations founded.

1853—Amanzimtoti Institute founded, David Rood first principal.

1856—The Government granted large tracts of land surrounding the missionary homes for places of residence for Natives, the missionaries acting as trustees along with the Secretary for Native Affairs.

1857—First Zulu dictionary completed by J. L. Dohne of the Mission.

1860—Zulu Home Missionary Society established and first Native missionary began work.

1865—New Testament, translated by the Mission, published.

1865—The Government adopted the system of grants-in-aid to Mission schools.

1869—Inanda Seminary established by Mrs. Mary Edwards, outgrowth of school started by Lindley.

1870—First Native minister ordained. There were already pastors' conferences and annual meetings of Native delegates.

1883—Inhambane occupied by William Wilcox, Erwin Richards; turned over to Methodists, but over 30 Congregational Native churches remain independent to this day; reoccupied 1928–1930 by Frank Tucker; Tuckers withdrawn.

1883—Entire Bible in Zulu published; latest revision, by James Taylor, published 1924.

1891—Work begun in Durban, but not occupied till 1900.

1893—Work begun in Johannesburg; occupied by H. D. Goodenough, in 1894.

1893—A distinct medical department set up in Adams, Dr. Bert Bridgman in charge.

1895—Entire support of the ministry thrown upon the Native churches 1895–1897. Practically self-supporting ever since.

1903—The Mission Reserve Act was passed, by which the rights of the Natives were safeguarded, and the responsibility of administration assumed by the Government.

1904—The Mission Reserve Education Fund was established, a primary schools department set up, with one missionary giving all his time to supervision.

1904—Medical department under Dr. James McCord moved to Durban.

1906—Name of Mission changed to South Africa Mission, Zulu Branch.

1909—The Mission and the United Free Church of Scotland joined in a normal school at Adams and in a United Theological College at Impolweni.

1909—Mission Hospital built by Dr. McCord.

1911—Beira in Portuguese East Africa occupied by Fred Bunker for two years, by Charles Maxwell 1915–1918; discontinued.

1917—Union with United Free Church of Scotland dissolved; in place of the Theological

College a theological department was started in connection with Amanzimtoti Institute.

1918—Definite social service department established by Ray Phillips, though Frederick Bridgman had done important social work in Durban, and had founded the Native Affairs Reform Association.

1921—Dr. McCord began the medical training of young men. Due largely to his continuous efforts, young men will now be given a medical course at the South African Native College.

1924—Ruth Cowles opened baby and welfare clinics in Johannesburg.

1928—Bridgman Memorial Hospital opened in Johannesburg by Mrs. F. B. Bridgman.

1929—Name of Mission changed to Mission in South Africa.

1935—Centenary celebrated. Amanzimtoti Institute became Adams College, an Advisory Board planning to make it an autonomous body under control of a Governing Council; the Mission Hospital renamed McCord Zulu Hospital, an Advisory Committee planning coöperative control.

EAST AFRICA MISSION

1880—Myron Pinkerton sent by Zulu Mission to explore Umzila's Kingdom (Gazaland) with a view to a new mission. He died on the way four months later.

1881—Erwin Richards sent; reached Umzila's kraal; was given permission to open a new mission, but an appeal for four families and the money to support them brought no response. The plateau remained unoccupied for twelve years.

1883—East Central Africa Mission really established by William Wilcox on Inhambane Bay.

1884—Wilcox was joined by the Richards and by Mr. and Mrs. Benjamin Ousley, both graduates of A.M.A. schools and of Fisk University. Ousley later translated part of the New Testament into Sheetswa.

1888—Francis Bates and George Wilder made a second expedition to Umzila's Kingdom, but the new chief, under Portuguese influence, refused them entrance.

1888—Mr. and Mrs. Bates and Nancy Jones, a Negro commissioned by the American Board, joined the Mission.

1891—Fred Bunker, William Thompson, M.D., joined the Mission.

1891—Renewed exploration of plateau, now under British control, by Bates and Thompson; they met Cecil Rhodes who promised land for the Mission. Chief Gunganyana now gave free permission for the entrance of missionaries.

1892—Second exploration by Bunker, Thompson, Wilder. The stations on Inhambane Bay—Mpongwe, Kambini, Makodweni—abandoned as too unhealthful.

1893—Bates, Bunker, Thompson, Wilder, their families (except Bates') Nancy Jones, several Zulu helpers, reached Mt. Silinda in October, formally organized the East Central Africa Mission; opened four out-stations and a day school.

1894—First converts. Wilder occupied Chikore, as Rhodes' grant of twenty-four thousand acres was in two blocks twenty miles apart, conditional on both being occupied.

1896—Boarding school opened by Harriet Gilson for both black and white boys and girls. It was continued, although she was transferred 1902 to a white school in Melsetter, which was taken over by the Government in 1910.

1897—First church organized.

1902—Industrial plant started by C. C. Fuller; it evolved into a department of the present Institute.

1904—Dispensary opened at Chikore by Wilder. Building for it completed two years later.

1907—Name of Mission changed to South Africa Mission: Rhodesia Branch.

1908—Bible Training School opened by Wilder in Chikore; it was moved to Mt. Silinda 1922 and became a department of the present Institute.

1912—Hospital at Mt. Silinda completed.

1917—Gogoyo station opened in Portuguese East Africa; occupied by John Dysart, William Lawrence, M.D., and wives.

1918—Normal school opened as a department of the Mt. Silinda School, which was thereafter called Mt. Silinda Training and Practising School until 1930 when it was named Mt. Silinda Institute.

1919—Emory Alvord, agriculturist, joined the Mission and the agricultural work which had been going on from the beginning of the station became recognized as a department of the Institute.

1931—A great revival visited the Mission. Meanwhile schools and hospitals had developed and acquired new buildings and equipment.

1934—The hospital at Mt. Silinda was named Willis F. Pierce Memorial Hospital in recognition of a gift. Gogoyo Station closed.

WEST CENTRAL AFRICA

1880—Walter Bagster, Samuel Miller, William Sanders were sent by the American Board to establish a mission on the highlands of West Central Africa.

1881—They reached Bailundo in March; formed a station; were joined later by Mr. and Mrs. Frederick Walter, Dr. and Mrs. Francis Nichols.

1882—School founded by Miller. William Fay, Mr. and Mrs. Williams Stover, Mary Mawhir (married Mr. Sanders later), joined the Mission. Death of Mr. Bagster.

1883—The missionaries were obliged to retreat to the coast, but were soon invited back by King Kwikwi, who apologized and assured them of friendliness. Kamundongo opened by Sanders and Fay.

1884—Benguella occupied. Nichols and Miller withdrew. The Stovers, who had gone to America to consult the Board, brought back the printed grammars and vocabularies the missionaries had prepared.

1886—The Canadian Foreign Missionary Society sent Mr. and Mrs. Walter Currie to join the Mission.

1887—Church organized in Bailundo with fourteen members, one of whom, Abraham Ngulu, is its present pastor and has been for years; dispensary opened by Dr. Ardell Webster.

1888—Chisamba Station opened by Currie, joined by Wilberforce Lee, also of the Canadian Society.

1890—Medical work begun at Kamundongo by Dr. Charles Clowe.

1891—The Clara Wilkes Currie Memorial Building erected at Bailundo through the gifts of Canadian women. Benguella abandoned, press removed to Kamundongo; Farm School opened there.

1893—Sakanjimba Station opened by Lee and Thomas Woodside.

1896—Portuguese colonial government substituted for rule of Native kings. Dr. and Mrs. Frederick Wellman join the Mission.

1904—Ochilesso Station opened by the Woodsides, abandoning Sakanjimba.

1906—Sachikela Station opened by the Wellmans and Merlin Ennis; the name was Mr. Bagster's Umbundu name. Medical work begun.

1914—Currie Institute opened at Dondi by John Tucker and William Bell for industrial and normal training under the joint supervision of the Canadian Society and American Board.

1916—Means School for Girls opened at Dondi as a project of the Woman's Board of Missions of the Interior.

1921—Decree 77 of the High Commissioner of Angola (Jose M. R. N. De Matos) changed the status of the educational system of all missions throughout the Colony, obliging them to substitute the Portuguese language for Native languages in all instruction—except oral religious instruction—and all textbooks.

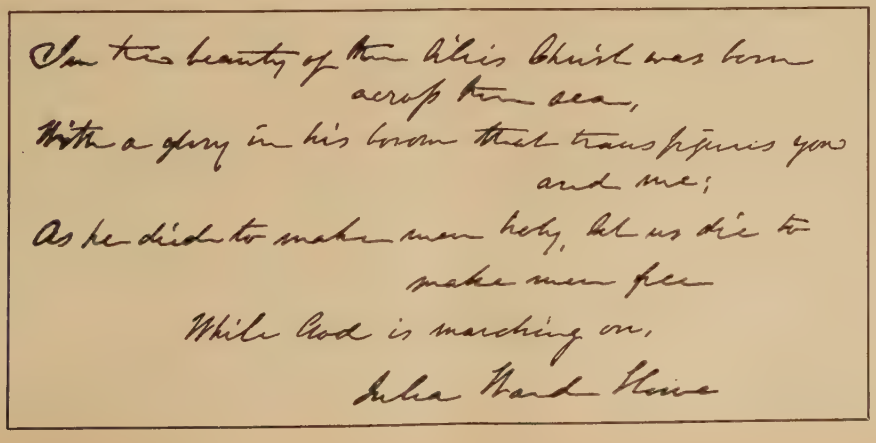
1922—Galangue Station opened by Mr. and Mrs. Henry McDowell as a project of the Colored Churches of the South. Mr. and Mrs. Samuel Coles joined them 1923, and Dr. and Mrs. McMillan in 1931.

1923—First edition of Gospels and Acts printed in parallel Portuguese and Umbundu columns.

1927—The Mission field was, on September 1, divided between the American Board and the United Church of Canada, Chisamba, Kamundongo, and the region depending on Dondi being the field of the Canadian churches, Bailundo, Galangue, Ochilesso, Sachikela, being stations of the American Board. The schools and hospital in Dondi are union institutions.

1930—Jubilee of the Mission celebrated. Lobito Bay occupied by William Bell.

1935—American Board and Canadian missionaries began to have joint annual meetings.


On this beauty of this Christ was born
across the sea,
With a glory in his bosom that transfigures you
and me;
As he died to make men holy, let us die to
make men free
While God is marching on,
Julia Ward Howe

"Way Up in the Air"

"Pilgrim Playground" in Arizona includes, of course, the privileges of Mormon Lake

As I write this, large sections of the United States have been wilting for two weeks under a heat wave which has cost the lives of thousands. Yet I have slept under blankets every night, and on several occasions have found a fire in my room comfortable.

"You must have been pretty close to the Arctic Circle!" someone may exclaim.

As a matter of fact my time has been spent in a state of the southernmost tier, along the Mexican border.

What's the answer?

Altitude. In July and August people migrate when they can from the scorching heat of Tucson and Phoenix to the cooler air of Prescott and other places on the high plateaus and mountains of Arizona.

Mormon Lake, largest in the state, is one of these places, situated some twenty-five miles south of Flagstaff in a belt of giant pine trees constituting part of the national forest reserve.

Among these trees, on the northwest shore of the lake, lies Pilgrim Playground, seat of the summer assembly of the Southwest District. To it come pastors, their families, and their young people, from our churches in Arizona, New Mexico, and West Texas for ten days of fellowship, study, inspiration, recreation. The annual meeting of the Conference is part of the program. There is a "lodge" which serves as a place of general assembly and for administrative purposes, a mess-hall, several cottages, and many lovely camp sites. The entire project stands as a monument to the initiative and energy of Superintendent Richard R. Shoemaker, in whose mind it originated, and who, with the assistance of pastors, pastors' wives (including his own), the churches, and the Building Society, has brought it to its present effective state.

About a hundred persons were present as regular guests this year and from first bugle call at 5:45 until taps at 10:00 there wasn't a dull moment. Breakfast; chapel at 8:00; three class periods for the instruction of young people and adults in Bible, missions, life problems; then dinner; conference session; recreation; supper; vespers on Powwow Point; then a general evening gathering which once or twice took the form of a big campfire circle, but was usually held indoors.

One evening our Spanish-speaking members put on a program of music and dances; another was "stunt night," with participation by the various cottage groups; there were three or four more or less formal addresses; and always there was singing, for which Mrs. Wright of Phoenix, and Miss Schmidt at the piano, were largely responsible, while young Mr. Williams of Tempe, played the violin. And how those folks of the Southwest can sing!

It would be impossible within the limits of this writing to characterize adequately the contributions to the success of the assembly which were made by the many persons involved.

Of Franklin Parker of Prescott, in his notable series of vesper addresses; of Harold Johnson, the Dean, modest and adequate; of Howell Davies and his effective instruction, special mention should perhaps be made; and yet how can one leave out Fred Line and O. A. Smith and Sam and Harold Wright and Fred Niedringhaus, all of whom gave excellent courses excellently; or George Weber and his eloquence, or Heininger, who helped plan the program, or Hernandez, genial postman and storekeeper?

And one cannot forget the many others who as cooks, waiters, dishwashers, did their duties daily, or those who like Carlson, Patten, and "Vergie," were among the foremost in the promotion of recreation: swimming, though the water was low and the bottom rather muddy, boating, horseback riding, horseshoe pitching, volley ball, croquet, hikes for those who liked hiking, and trips for those who liked tripping—to Lowell Observatory, for example, or to that ancient cliff-dwelling, Montezuma Castle.

Our Spanish-speaking (and singing) youngsters at "Pilgrim Playground" are a lively, colorful group

By Ernest Milton Halliday

The boys and girls at "Pilgrim Playground" look up to Rev. Fred W. Niedringhaus of Tucson, their class leader

Riding togs, overalls, shorts, and slacks mingled with more conventional attire. You wore what you had and what the weather seemed to call for. One thing I had been sure I should not need—a raincoat. The first morning in camp it poured! Arizona's rainy season begins on the Fourth of July.

Most lived in cottages; some in tents. One group occupied a corner of the auditorium at night. There was a trailer from El Paso which made a comfortable home. "Jim" Wilson and his wife surrendered their cottage to seven preachers and two laymen, and themselves occupied a tent nearby.

This cottage, it may be remarked in passing, was equipped with a shower-bath well supplied with warm water—if you used it when the sun was hot on the pipes which came down from the reservoir. A home-made water cooler and an effective out-door refrigerator worked on the principle that "evaporation is a cooling process."

Rattlesnakes? Not a rattle during the entire ten days. But arresting stories of big fellows of other times and places. Bright-colored birds and lovely wildflowers, the bluest of blue skies, the whitest of white clouds, the longest of pine needles, warm-hearted, jolly companionship, earnest seeking after the things of the spirit! Would you ask for more?

Three points stand out in high relief as one looks back upon this inspiring experience: the comradery between young folks and oldsters and all the ages in between; the unrestrained mingling and mutual friendliness of "Anglo-" and Spanish-speaking members of the assembly; the spirit of initiative and coöperation in conference affairs displayed by the pastors.

Superintendent Shoemaker announced his intention of concluding his administrative work next April after fourteen years of active service. He will bequeath to his successor a going work, well manned. The Conference expressed, unanimously and heartily, official approbation of the devotion and effectiveness with which the retiring superintendent and his wife had given themselves to their work.

It recommended Rev. O. A. Smith of Nogales as its choice for new superintendent.

American Negro Progress [*Concluded from page 413*]

only 56.3 per cent was rural as compared with 66 per cent in 1920 and 72.7 per cent in 1910. This indicates an increasing movement of Negroes to urban centres. If the trend continues, it is not improbable that by 1940 the Negro will be predominantly urban.

We call the attention of our readers to the American Negro number of *The Missionary Review of the World*. It came out in June, 1936, and is sold for twenty-five cents a copy, or twenty dollars a hundred. Special price in quantities if ordered before September 10. Write to The Missionary Review of the World, Third and Reily Streets, Harrisburg, Penn. The magazine will publish an Africa number in October.

This American Negro number includes articles of this nature: "Beacon Lights in Negro Progress" by Charles H. Wesley; "Two Generations Since Emancipation" by Monroe N. Work; "What Negroes Are Doing for Negroes" by L. L. Berry; "Some Outstanding Negro Christians" by Channing H. Tobias; "Experience in Work with Negroes" by Frederick L. Brownlee; "Negro Youth Challenges White Youth" by J. S. Ledbetter. Other articles are "Helps and Hindrances to Progress"; "The Greatest Need of the Negro," Daniel Payne; "Christian Educator"; "Negro Youth in the Church Today"; "Other Lessons from Experience."

We also would refer to our readers the May issue of *The Intercollegian and Far Horizons* (published at Third and Reily Streets, Harrisburg, Penn). It contains articles on "The Negro in American Culture"; "The Cause and Cure of Race Prejudice"; and a symposium on "What is the Race Problem?" Basil Mathews has an article entitled "Of Course My Race Is Superior."

Peterson Wins!*

THERE was consternation in Oklahoma City a few weeks ago when the annual public speaking competition of the National Forensics League was about to begin. A difficult situation which could not be foreseen had arisen to vex and harass the officers of the League, the officials of the city school system and the municipal administration. Before the competitive trials actually started, it was imperative to find a solution to a troublesome question which threatened for a time to disrupt the entire contest.

The question was: What shall we do about Caleb Peterson, a young Negro contestant from the Peekskill High School, Peekskill, New York? Shall he be permitted to speak? If so, where? He certainly cannot sit on the platform with white contestants; that just cannot be permitted in Oklahoma. Officialdom was in a quandary. It was finally suggested that Peterson should do his speaking in the Negro High School and the judges who listened would report their findings to the League.

Peterson was willing. He wasn't particular as to the place. He had been sent by the Board of Education of Peekskill, aided by the Boosters Club and the Truck and Merchants Association and the colored citizens as an entry in the contest. All he wanted was a chance to speak, anywhere would do.

But the Negro High School, far removed from the Classen High School where the competitive trials were to take place, offered insuperable difficulties. Under this arrangement there could be no basis of immediate comparison with the other contestants. And so another plan had to be devised which would permit Peterson to compete and at the same time would not violate the traditions, laws, and customs of Oklahoma in regard to the separation of the races. It was finally decided that each day of the trials a time would be set for Peterson's appearance after all the white contestants had left the platform, in order to preserve inviolate the principle of racial separation.

Each round of the elimination trials found young Peterson at the Classen High School at the appointed time. His young white competitors had discreetly left the platform which he occupied alone. But he was not visibly affected.

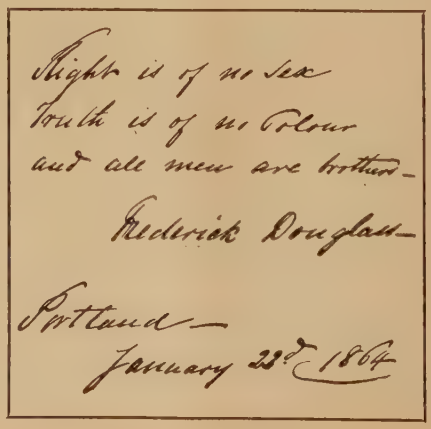
And each day by unanimous decision of the judges Peterson moved nearer and nearer the finals. To the credit of the citizens in the audience, he was warmly greeted and it soon became evident that he was a favorite of the populace which daily crowded the high school auditorium. On the evening of the final competition the same procedure which had marked the trials was carried out. His white competitors who had survived the preliminaries delivered their declamations and left the platform. And then Peterson came on. His piece was a scene from *The Emperor Jones*, by Eugene O'Neill. At the conclusion of his dramatic delivery he was roundly applauded, as had been the other contestants. And then Peterson also left the platform.

The great crowd impatiently awaited the decision of the judges. It was not long in coming. The first prize in declamation, announced the Chairman, while a profound silence seized the restless audience, is awarded to—he paused, hesitated—to Caleb Peterson of the Peekskill High School, Peekskill, N. Y. There was another instant of quietness, and then, forgetting their prejudices, the crowd broke into a storm of applause. A colored lad, the only Negro in 425 contestants from every state in the Union, had won.

Young Peterson, 19 years of age, three-letter man in sports, "conducted himself splendidly and won on sheer merit," says the *Oklahoma City Times*, and "we were delighted with the fairness of the Oklahoma City audience and its apparent present-day willingness to slough off some of the prejudices of the past."

Herein is a lesson to those who are prone to advise Negroes to avoid the challenge of entrenched racial prejudice. The easier way would have been for Peterson to remain in Peekskill. Everyone knew or thought they knew the futility of sending a Negro youth to compete against white boys and girls in Oklahoma City. Why invite insult, humiliation, ostracism?

Oklahoma City is the better for having seen and heard young Peterson. And young Peterson is the stronger for having faced the challenge. This young man did more than bring honor to his family, his school, and his city. He gave the citizens of Oklahoma City a chance, if only for a little while, to free themselves from the binding fetters of race prejudice.



*This article first appeared in *Opportunity*, through whose courtesy we reprint it.—ED.

Drought, Grasshoppers, and Despair

By Richard N. England

A home missionary pastor at Broadus pictures current conditions in Eastern Montana

IMAGINE if you can the failure of crops for five successive years! In 1934 the drought was so bad that most of the cattle were sold or were moved out of the country, the government being the principal buyer.

Last winter was indescribably severe, with a month of continuous snow and cold that ranged from 20 to 40 degrees below zero. Hundreds of cattle and sheep perished, partly because it was impossible to transport feed to them.

And now, a summer as hot and dry as that of 1934, and on top of that—grasshoppers! They have eaten the gardens, the trees, the range grass—only a little left here and there for the cattle—literally everything green. They are so thick they swarm around our house as flies do around a piece of meat left in the sun. We can't carry a bucket of water without having them jump into it. As food for them is about gone, they eat clothes on the line and window-curtains at our place; they eat dead grasshoppers.

"I have worked nineteen years in this country and this calamity brings me to the point of having only a $1000 debt to show for it," said one man to me a month ago. Cattle are being sold and entire families are loading what they can onto a car and trailer, or old truck, and just leaving. Ask them where they are going, and the usual reply is:—

"Just anywhere, to get away from this country." Or "I do not know what we are going to do. . . . We have no garden for our own food and no feed for the stock. . . . There is simply nothing to keep us here, and nothing on which to live if we do stay."

Only those can realize fully the situation who have seen the usual homestead ranch, with its log cabins, corrals and barns, a car, radio, well, stock, a few farming tools. Cattle and sheep are the one resource. With the meat they put in cans, and abundance of vegetables from the garden, a large part of the living of the ranch owners is assured. The home investment represents a minimum of money, but untold hours of untiring labor. It was built with their own hands and those of helpful neighbors. Though its comforts and advantages are crude and few, it is, as a rule, everything they possess.

Most of these people were homesteaders twenty or more years ago. Their battle to get ahead has been a hard one, with very difficult forces of nature to contend with, and little prospect of prosperity. The average family is large, six to ten children, the parents nearer fifty than forty years of age. The future they face is a future of beginning all over again at this late period of life. But where?

NO LACK OF COURAGE

These people have a set of the jaw, a look in the eye, and a smile that one has to admire. Had there been a streak of cowardice in them they would have given up long ago. They have hung on in spite of heat and drought and plagues and hunger and undernourishment and lack of money, when it seemed that all human endurance would have failed.

But what are they to do? To urge them to hold on a little longer and not to give up hope is tantamount to a promise to do something tangible, to see to it that they should have the means of subsistence. This is manifestly beyond one's own resources.

Powder River County, Montana, holds court here in Broadus. The courthouse's ell (concrete) contains the records

It is not courage they need, nor faith, so much as it is actual relief. This will likely be forthcoming soon from the government, but it will be inadequate, and such relief in actual operation in the past has been a force for demoralization. It has only increased the demand for character achievement by these people in a phase or aspect in which they are as a rule most lacking: their sense of social responsibility and coöperativeness.

Speak of America's rugged individualism! Here we see it in the extreme. It has its admirable features to be sure, but the great lesson these people haven't learned as yet is the lesson of coöperation and mutual aid and of men's need of each other. The lack in this respect evidences itself in the petty quarrels and factions in community affairs and the trivial matters which cause hard feeling and unneighborliness among them.

THE SUPREME NEED

All of which presents a chance for spiritual service of a character and in an amount that staggers one. While much of rural America is overchurched, this country certainly is not. The best I can do for the eight communities where I preach is to visit them for services one Sunday a month and that only half the year, snow and mud making roads impassable many months.

These people need not only preaching of the gospel, but community enterprises in recreation, entertainment, service, and cultural things that will lift them out of the narrow environment of their ranch home life.

One of the religious problems we face at present is a wave of fanaticism expressing itself in the apocalypticism of the Jewish people of the pre-Christian period. The coming of the end of the world, the immediate return of Christ, the utter destruction of everything is the picture which certain religious leaders are urging upon the people.

The troubles of the time feed the despair of such a gospel. To oppose this sort of teaching openly is only to feed the already too active spirit of religious intolerance which exists in many communities. And yet I feel constrained to oppose it. If any brother pastors have light to shed upon this problem, I would gladly receive it.

Inescapable Economics

By A Home Missionary in South Dakota

We are in the crisis of our crop situation. Locally it is not the drought itself, but the unprecedented heat which has been our undoing. While June has been marked by a great shortage in normal rainfall, we had sufficient in the ground to ensure a good crop of small grain.

But as it is, within a few days last week, our grain fields suddenly became brown, not with ripened grain, but with killed stalks. And this week farmers are rushing to cut. There will be practically no oats, and only a light crop of barley and wheat, where only a few days ago there was promise of such a harvest as would have meant economic salvation to many.

It leaves one wondering how many more of these fine farms are to be surrendered to insurance companies, or big banks or other corporations. The steady increase in tenant farmers is ominous. A funeral in our very conservative Dutch Reformed community, last week, is simply one more illustration of the tragedy of these years.

Here was a man, hard-working, thrifty, intelligent, Godly. By industry and thrift he had amassed $10,000 which he paid in cash for a quarter section of good land which he purchased at $101 an acre. That was not the inflated boom price to which land later soared.

A good farm within six miles of the county seat, such a farm, handled by such a man, conservative, hard working, should have carried that mortgage without undue burden. But then came the long years of tragedy, with the immediate forced deflation into which the farmer was driven after the war. And last week the county cared for the last medical attention and the burial of this industrious Christian man.

And then we come home from a busy day of calling upon families that have no fit clothes for church going, and too much self-respect to go to church when they have no money they can contribute for its support (for believe it or not, there is still some self-respect left in the midst of all these relief projects and activities that assail it and break it down), and one reads the laments over waning church attendance and declining birthrate, etc.

But inextricably bound up in all of this, and of personal religion and personal habits, is the matter of economics that the church has got to face for its own salvation and if it is going to save the world.

Pilgrim Fellowship Pointers

By Harry T. Stock

We urge that every young people's group, early in the autumn, spend at least one hour discussing the following statement and recommendations drawn up by our Lakeside delegates who were members of the Denominational Committee on Missionary Action.

"We believe in missions because we believe in Jesus and His teachings.

"We believe that missions means others—all of our brothers and neighbors as well as those of other races and religions.

"We believe that we must give of ourselves in promoting missions:

"a. By maintaining or increasing our own interest through the channels of personal study and other available contacts;

"b. By support of a definite nature in the manner and by the means of which we are most capable;

"c. By interesting others and combining for group action with other missionary-minded persons."

The group recognized the following problems as especially urgent:

"a. Lack of understanding of the meaning of and motives for missions.

"b. Prejudice, self-centeredness, superiority, condescension and lack of appreciation of the culture of other people.

"c. Need of a planned program that is gripping.

"d. Helping others to be Christian."

They called upon local groups to:

"a. Place responsibility for the world fellowship (missionary) program in the hands of some person or committee." (Such a person or committee should be in touch with Dr. John L. Lobingier, 14 Beacon St., Boston, Mass.)

"b. Make a careful study of our denominational pamphlet *Christian Youth in Missionary Action,* and carry out its suggested program so far as possible." (Single copy free, additional copies, 10c., from the Department of World Fellowship, 14 Beacon St., Boston, Mass.)

"c. Study the suggestions for group action included in the report of the Commission on Christian World Outreach of the Christian Youth Conference of North America and try to put some of the plans into operation." (A mimeographed report of the entire conference will be ready by September. 25c. from the International Council of Religious Education, 203 North Wabash Ave., Chicago.)

"d. Study carefully the motives for, and the objectives and results of missions.

"e. Become acquainted with, and use such young people's materials available on 'Africa' and 'The American Negro,' the missions study topics for 1936–37, as, *Consider Africa,* Basil Mathews, and *The Story of the American Negro,* Ina C. Brown. (60c. each from The Pilgrim Press.)" Two books, in addition, should be considered by the local committee: *So This Is Missions!* H. T. Stock, and, *What Shall We Do About Missions?* J. L. Lobingier (35c. and 25c., respectively, from the Pilgrim Press).

The members of the Lakeside committee were: Joseph H. Davies, Mahanoy City, Pa., chairman; John L. Lobingier, Boston, Mass., adult adviser; Ellen Foughty, Dayton, Ohio; Helen M. Gillespie, Anderson, Ind.; Alice Bacome, Lima, Ohio; Kate Lassiter, Cleveland, Ohio; Dorothy Truitt, Greensboro, N. C.; Ruby Osterman, Seattle, Wash.; Richard Webb, Lincoln, Nebr.; Eleanor Pierson, Grand Rapids, Mich.; William Dreffein, Oak Park, Ill.

Book Chat

Books Received

African Bridge-Builders, edited by William C. Bell, an active missionary of the American Board in West Africa (**Friendship Press,** N. Y. Cloth $1.00, paper $.60). See the article "Discovery" in this issue. One sixth of the book is by Mr. Bell himself, giving the background of African life.

The Story of the American Negro, by Ina Corinne Brown (**Friendship Press,** N. Y. Cloth $1.00, paper $.60). Not a study of the race problem, but a brief chronological story of the migration of a race that has become a "new people," changed by its new environment, and in turn, influencing the life and history of Americans. See article "Discovery" in this issue.

We Sing America, by Marion Cuthbert (**Friendship Press.** Cloth $1.00, paper $.50). A book for young people, describing, mainly in story form, the average lives of various classes and ages of Negroes, with brief sketches of a number of well-known Negro authors, poets, lawyers, preachers, actors, etc., with

words and music of a number of spirituals, and with many illustrations.

A Preface to Racial Understanding, by Charles S. Johnson (**Friendship Press.** Cloth $1.00, paper $.60), gives for adult readers this brief story, with chapters on the Negro worker; the education of the Negro; his contribution to American civilization; the Negro and the Church; the conquest of racial prejudice. Dr. Johnson is Director of Social Science of Fisk University; is author of several books on the social economic aspects of Negro life in America; was awarded the Harmon gold medal for distinguished achievement among Negroes in science for the year 1930. See review by T. H. P. Sailer in June issue, page 273.

Omwa? Are You Awake? by P. H. J. Lerrigo, M.D. (**Revell,** $1.25). The author made three journeys to the Belgian Congo at seven-year intervals; gives a brief account of that region, but much more about the people, their language, customs, worship, all illuminated with human interest stories and folk tales. Much is written of the achievements of missionaries and in one chapter there are sketches of a number of present-day missionaries with their real names. The chapter on "Doctors: Wild and Tame" is of special interest, since the author is the medical director and secretary for Africa, as well as home secretary, of the American Baptist Foreign Mission Society.

Korean Young Folks, by Frederick S. Miller (**Revell,** $2.00), is a volume of sketches and stories of Korean child life, meant for young people. The titles of the chapters on eel hunting, Korean kites, missionary donkeys would attract the attention of boys, we should think, while candy by the inch, the baby's joy ride, Korean seesaw, would interest all children. The stories are full of humor and romance.

The Miracle of Preaching, by J. Edgar Park (**Macmillan,** $1.75), is, in book form, the Lyman Beecher Lectures for 1936, delivered at Yale. The author was a Congregational minister for many years before he became president of Wheaton College (Mass.) ten years ago—and preaches constantly in colleges and elsewhere, so his lectures are most practical. An unusual chapter is that containing an anthology of reference to the pulpit in English literature, from the time of Chaucer.

Out of Africa, by Emory Ross (**Friendship Press.** Cloth $1.00, paper $.60), is written by the secretary of the American Committee on Work in the Congo, where he himself had served as a missionary; as first full-time secretary of the Conseil Protestant du Congo he traveled widely in Central and West Africa. The map alone at the end is worth the price of the book, we think, for it indicates in color the British, Belgian, French, Italian, Portuguese, Spanish, and Independent Africas, together with the British, Belgian, and French Mandates, and an accompanying table gives the area in square miles and the population of these divisions. See review by T. H. P. Sailer in June issue, page 273.

The Task of Religion, by John C. Schroeder (**Harper's,** $1.00), is a volume of sermons by the pastor of State Street Church, Portland, Me., a church whose services are broadcast. He is professor of Biblical literature at Bowdoin College, also. This selection is meant to give a cross-section of his message, to be typical in matter and method. They go to the root of the matter in respect to the religion of the individual and of his local church. "When this Church maintains a school in the South which trains young Negroes. . . . When this Church helps to establish hospitals, colleges, and churches all over the world . . . it is offering you and me a means of expressing our best selves."

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Dr. Barton As We Knew Him [*Continued from page 409*]

mind never seemed to dwell upon the lions in the way. Anything that ought to be could be.

Dr. Barton was an irresistible salesman. He set out to sell the most unpopular commodity in America: namely, Missions. Yet before he finished his work of promotion he had interested thousands upon thousands in the cause, led many to devote themselves and their money to it, and done not a little toward lifting the Board's income to over two million a year—almost twice what it is now.

Incidental to his job as Foreign Secretary, he raised for special missionary purposes, over five million dollars.

Dr. Barton seemed always to be having a good time in life. He did very little playing as such. The golf course never saw him; the theatre very little; and the baseball stands only rarely. But his work was play. Perhaps this was because he felt himself to be engaged in the broadest and biggest job on earth; to be pitted against the real forces of darkness of an entire world and not those of his own community alone.

He knew the satisfaction of making good in his own line, and of winning the approval of some of the world's best judges. He experienced the joy of helping persons and peoples in such a way as to advance the reign of God in human relations.

Many people believe that Dr. Barton's greatest achievement lay in his Near East Relief work. Certainly his meeting of that great emergency was striking and far-reaching. It was not, however, so fundamental or so socially constructive as his work for Christian education. The institutions he fostered have been and will be tremendous agencies in providing Christian leaders of all classes, creeds and colors, and of all walks in life—and in how many countries!

What he did toward helping create personalities through which the spirit of Jesus could best pour itself into the mind and life of the non-Christian world—this was his greatest, most enduring achievement.

Individual leadership was a cardinal policy with him. "Masses or mass organization never initiated new or large enterprises. They had to be produced by the energizing mind of some individual or small group of individuals."

This was especially true of the missionary work of the Church. He used to ask, "When did a church or a group of churches ever inaugurate any notable religious enterprise or begin any new spiritual crusade for its own quickened life? Wesley, Whitfield, Fox, Edwards, Finney, Moody—these were not sought out, endorsed by and sent forth upon their missions of evangelism by the Church. They were humans set on fire by God direct. They were leaders chosen of God. The Church followed to its own aggrandizement. The churches of England did not begin the modern missionary enterprise. William Carey did it—and a few burning souls like him—and it was done first in the face of the Church's opposition.

"Our own modern missionary enterprise did not originate in the Church or in any ecclesiastical organization. It came out of the heart and mind of a small body of individuals—to whom the churches slowly responded."

"In fact, whenever the Church in history has undertaken to dominate great spiritual enterprises, to direct their action and to dictate what should be and what should not be done, the fire of enthusiasm has been dampened," he recently said to me. "Any attempt to subordinate individual leadership to mass control and mechanical organization is bound to paralyze initiative and thus to make genuine progress difficult, if not impossible."

Dr. Barton (center) with Messrs. Davidson and Archer

They were at an official function in Egypt, during their Near East Relief tour in the '20s.

The rich sense of humor of our sainted leader expressed itself in what he wrote on the back of the picture: "Three plug hats in Cairo; all borrowed!"

Dr. Barton's last picture

He was snapped with Mrs. Barton by Mrs. Felt in front of the "Barton House," Walker Missionary Home, Auburndale, Mass.

The occasion was their fifty-first wedding anniversary, June 3, 1936.

Echoes from Student Summer Service

Excerpts from the reports of the college and seminary young people who were commissioned by the Church Extension Boards for the summer of 1936

WHERE CHILDREN ABOUND

J. C. Brooks worked among the churches in the western panhandle of Florida. "Good Hope Church is located in the 'piney woods' of Florida. The community is very rural. Some people living as far as three and one half miles away walked and attended the church school. Every family was large. One consisted of the mother, father and nine children; the oldest child being fifteen years old. The others would average from five children up to any number. It takes children to have a good school and these families certainly had what it takes.

"The girls between the ages of twelve and twenty would like to get out and ride cows. Most of the girls have plowed in the fields. The children liked to talk about working the corn, chopping cotton, peanuts, etc."

FLORIDA OFFERS VARIETY

Eben Chapman of Williams College and Union Seminary is a veteran of several seasons in Student Summer Service. This year he was assigned to New Port Richey in Florida. He writes:

"My parish calling has been interesting. It has included such people as a retired U. S. Army surgeon who has served from Philippines to Alaska, a tailor who makes clothes for Gene Sarazen the golf pro, a Swedish man who makes violins, a world traveler, the shoe repair man in town who learned his trade in my native city of Brockton, Mass., a manufacturer of orange blossom perfume, proprietor of a beer joint, a retired nurse, a Catholic woman from the Azores who just lost her husband, an Episcopal lady who broke her hip and is desperately poor, a retired Pennsylvania railroad man, etc.

"It is a community of old people. Many live on pensions, returns on estates, stocks, etc. Some are here for their health, some who have broken down under the pressure of city life, many who have lost heavily in a financial way. I attended one Townsend meeting at which I was called on for the invocation. Attended one Sunday afternoon ball game. Went to a city council meeting to get an insight into local politics. Have been on picnics, went swimming, to the theater, etc. with groups of church people all to get better acquainted in the interests of the church."

YOUTH IS TIMID IN TENNESSEE

C. Carl Dollar spent the summer working in the vicinity of Pleasant Hill, Tenn. He writes: "The youth have absolutely no 'get-togethers' when an outsider is not here to carry things on. There is not a leader in the community for the young people. Two or three of them will now attempt to lead a social. I have tried to get them interested in organizing a young people's society. They want one, but no one will muster up courage enough to be the president of such a group. Edwin White wanted me to work with the young people at night. They have enjoyed it, but I wonder if they are any better off, so far as being able to carry on by themselves is concerned. Some intensive training for a few local leaders in this section is much needed. How is it to be done is the question."

ALABAMA IS HOSPITABLE

William M. Davenport found a hearty welcome from the group of churches about Andalusia in southern Alabama. "One thing that particularly catches my attention is the hospitality of the Alabamians. The four adjectives that describe them best are frank, humble, openhearted, and courteous. Even though many of the families are as poor as 'Job's turkey,' they will invite a person into their homes and give him their best in food and entertainment. These people are sincere in both word and action."

UP AND DOWN IN IDAHO

This summer Frank Workentine of Chicago Seminary returned for a second season of work in the mining town of Atlanta, Idaho. During the winter two mines had closed, and he found conditions quite different from a year before. "Last summer there was an occasional dance in Atlanta. There have not been any now for some time and there are no indications that there will be any in the near future. The same is true of motion pictures; there were four shows a week last summer, now there are none. There were two general merchandise stores, now there is one and it is owned by a grocery company in Boise. Two of the four eating places have closed. The pool halls and taverns are open, but they are not doing nearly the amount of business which they did last summer. The doctor is still here, but he is expecting to leave as soon as he can find another practice which will not be too heavy for his health. Wherever one turns there are empty houses whereas last summer every building in town was occupied and many were living in tents.

"In spite of all this Atlanta is not dead. There are still between thirty and forty families in town or nearby. Not counting those of kindergarten age, I would estimate that there are about 35 children in town.

"It is true that some of the people who are here at the present time will probably move before the end of the summer, but many of them will remain. There are a number who are developing small claims within a reasonable distance from here, and others are waiting in hopes that another big company will come in here and develop mining property.

"What the future of Atlanta will be is difficult to say.

This, That, and the Other

Fort Berthold Down to Date

An eight page leaflet, *In the Shadow of the Fort Berthold Indian Mission,* has recently been published which tells of the work of the Mission under the headings, "The Individual," "The Mission Family," "The Home," "Education," "The Community," "The Churches." The story is told of how the public school has developed under the leadership of Mrs. Case as president of the school board until there are now five grade school and three high school teachers instructing one hundred and fifty pupils, of whom ninety-five per cent are Indians. Instead of conducting a school as in the past the mission now maintains a home for children who live so far out on the reservation that it would be impossible for them to attend the school without such accommodations. Through this boarding home habits of health and Christian ideals are given to the children, who in turn carry them back to their own homes. Copies of the leaflet can be secured from Rev. Harold W. Case, Elbowoods, N. D.

"The Hope of the World"

In accordance with the custom of recent years the annual report of the Church Extension Boards is a handsomely printed booklet of sixty-four pages bearing the title "The Hope of the World." In addition to the usual statistics there are narrative reports from all of the secretaries and the superintendents of the missionary states and districts. Added vividness is given to the presentation by seventeen pages of pictures, most of which possess much human interest. Copies may be had upon request of the Church Extension Boards at 287 Fourth Avenue, New York City.

A Southern home that welcomes our young people in student summer service

Flint-Goodridge Gives Postgraduate Course

One of the aims of Flint-Goodridge Hospital in New Orleans has been to convince Negro doctors of the value of doing occasional postgraduate work. With the assistance of Mr. and Mrs. Edgar B. Stern a course was offered this summer running from July 6 through July 18 in which the best men on the faculties of Tulane University and the Louisiana State University Medical School coöperated heartily. Sixty-two doctors came from eight states, of which twenty-two were from Texas and fourteen from Louisiana, with representatives from such distant parts as Virginia, Kentucky and Kansas. For twelve days a program was provided calling for seven and a half hours of lecture and demonstration work running from eight-thirty in the morning until eight at night.

Summer Student Service in Hawaii

This summer the Church Extension Boards made possible the employment of five young people to conduct Daily Vacation Bible Schools among the churches of the Hawaiian Islands. These workers are of characteristically diverse ancestry. Miss Chung is of Chinese ancestry. She has taken the kindergarten training course at the University and is planning to go further. Miss Arakawa is still in the University teachers' training college and is a product of our church work in rural Oahu. She is of Japanese ancestry. Miss Maeda is also in the University and is the daughter of one of our older Japanese pastors. Miss Fukuda has not gone to the University, but has taken work in our leadership training institutes on several occasions. She is the daughter of one of our retired Japanese pastors. Mr. Edward Kapoo is a full-blooded Hawaiian who has been studying for the ministry for the last two years in the Christian Workers Institute.

An Interracial Convocation in Tennessee

Years ago it was arbitrarily decided that the white and Negro ministers and people of Tennessee should meet together in one conference. The result was an artificial situation which was mutually embarrassing and which did not last. For many years the only contacts between the groups were purely incidental, such as at the meetings of the General Council. But in the

meantime both groups had become socially minded. Last spring a joint Convocation was held at Fisk University. It was discovered that there were common interests uniting both white and colored churches in certain aims. A committee of four was appointed to arrange for another joint meeting to be held at Chattanooga in 1937.

Pilgrim Cove Proves Popular

Several of our western state conferences own the grounds upon which their annual young people's gathering is held. Usually other groups avail themselves of these facilities during the summer. This year Pilgrim Cove, on Lake Payette in southern Idaho, was in use from June 22 to August 8, accommodating two Y.W.C.A. conferences and groups of Girl Scouts and Camp Fire Girls in addition to our own young people's assembly.

How Camps Get Built in the West

Last June, O. L. Carpenter, pastor of the church at Butte, Mont., took four high school boys with him to the summer conference grounds at Camp Minanagish, over two hundred miles away, for a three day visit. Together with Rev. C. E. Tate and Walter Spencer they went into the forest and cut down sixty trees averaging over thirty feet in length which were later used in the construction of a camp chapel.

"New Vistas for the Rural South"

Increasing motor travel to Florida, the development of the TVA, and the agitation concerning the share-croppers have stimulated the interest of our churches in the rural South.

A new stereopticon lecture entitled "New Vistas for the Rural South" has been prepared by the Church Extension Boards and will be available for the use of the churches on September 1 from the depositories in Boston, New York, and Chicago. It deals with the work of our churches in the small towns and open country, in the mill villages, and in the mountains of the South. Especial stress is put upon our contacts with the young life of the rural South through Daily Vacation Bible Schools, summer conferences, and our educational institutions. The lecture consists of forty-six colored slides, all of which are new and most of which were taken within six months. John R. Scotford is responsible for both the photography and the text.

Personals

Missionaries of the American Board arriving on furlough this summer include the following:—

Mr. and Mrs. Sidney Dart of Dondi, West Africa, where Mr. Dart has been an industrial educator. He is an Oberlin alumnus, she a Mt. Holyoke alumna. Both taught in Talladega College under the American Missionary Association, before being appointed in 1910 by the American Board to the East Africa Mission (then called Rhodesia Branch of South Africa Mission). In 1918 they were transferred to West Africa.

Arthur J. Orner and family of Chikore, East Africa, where he has had general supervision of the work, though in the past he conducted the industrial work at Mt. Silinda, for which his training and experience in this country had specially fitted him. He was appointed in 1909, and three years later married Dorothy Hack, an English girl of Cape Colony, Africa, who was teaching in a government school.

Myron S. Burton and family of Fenchow, North China, where he was treasurer and hospital manager. He was graduated from Carleton College, and took his Master's degree from the University of Minnesota before sailing for China in 1930. Mrs. Burton had spent a year at Carleton, but took her Bachelor of Science degree from the University of Minnesota the year after her marriage.

Mrs. William B. Stelle of Tunghsien, China, whose husband died there last year. Her parents, Rev. and Mrs. D. Z. Sheffield, were American Board missionaries to China, and she, after graduating from Oberlin College, teaching and studying in the Chicago Froebel Association, was appointed to China in 1899, marrying Mr. Stelle in 1903.

Carolyn Sewall of Tientsin, China, where she has been supervisor of evangelistic work in the outstations, and of the Chinese women evangelists. She is a Mt. Holyoke College alumna, and was appointed missionary by the American Board in 1913.

Rev. Alford Carleton and family of Tarsus, Turkey, where he has been teacher in the American College. He is an alumnus of Oberlin College and Hartford Seminary, went to the Near East Mission on a three year term of service, receiving full appointment in 1929. Mrs. Carleton was also on a three year term of service, when they met. She is an alumna of the University of Vermont.

Luther Fowle of the Near East Mission, of which he is treasurer and business agent. His parents and grandparents were missionaries of the American Board in Turkey; he was graduated from Williams College; did social settlement work for two years before his appointment in 1911. Mrs. Fowle, who arrived in America about a month earlier, is a Wellesley College alumna; they were married on the field.

Rev. Merrill N. Isely and family of Gaziantep, Turkey. He is a Kansas product, as is Mrs. Isely; both were graduated from Fairmount College, but Mr. Isely went next to the Yale Divinity School while she went to the Washington

University Training School for Nurses; they were appointed in 1920.

Rev. and Mrs. Clarence E. Wolsted of Manamadura, South India, where he has supervised churches, schools, leper asylum, and has been especially interested in the rural schools, having graduated from the North Dakota Agricultural College —as did his wife. Then, after two years with the A.E.F. in France, he took his Master's degree from the University of Chicago, and was appointed the following year, 1922.

Rev. Richard S. Rose, formerly of the Marathi Mission, India, lately with the High Clerc School in Kodaikanal, India, takes up his duties as pastor of the First Congregational Church in Perris, Calif., about the middle of September.

Charles Lionel Franklin, a graduate of Straight College, was awarded the degree of Doctor of Philosophy by Columbia University at its June commencement. During the summer of 1935, he did research work for the Mayor's Commission on Conditions in Harlem. His doctor's dissertation was on "The Negro Labor Unionist in New York" and was chosen for publication as one of Columbia's studies in history, economics and public law.

Rev. Vincent C. Widney, the new pastor of the Federated Church at Nome, Alaska, was born in Galesburg, Ill., but spent his early years in Pasadena, Calif. He graduated from Redlands University in 1922, married, and then proceeded to Pacific School of Religion, where he received his B.D. degree in 1925. For three years he was pastor of a Baptist Church near Lake Tahoe into which he succeeded in receiving one unimmersed person. In October of 1928, he became pastor of our church at Monroe, Wash., where both of his two children were born.

The church at Nome is supported jointly by our denomination and the Methodists. Pastors are appointed for terms of service alternately from the two bodies.

Miss Annie Campbell has resigned as extension worker for Georgia under the Church Extension Boards to take effect on September 1. Miss Campbell gained her first inspiration for Christian service at Camp Immokalee, the Florida young people's summer conference. She is a graduate of Rollins College and has studied at the Hartford School of Religious Pedagogy.

Miss Annie Campbell

For four summers she was employed in Student Summer Service. Three of these were spent in the South and the fourth with the Italian church at Cliffside, N. J. She became extension worker under W. Knighton Bloom October 1, 1930. Miss Campbell has always been conspicuous for her whole-hearted devotion to whatever task she undertakes.

Bernardino Kawundi, who had been an assistant in Dr. Hollenbeck's hospital in Sachikela, has been sent at the urgent request of chiefs and leading men to a large populous region northwest of the Station and nearer the coast. Both leprosy and yaws (a contagious tropical skin dis-

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ease) are widely distributed there and cause much suffering. He was very successful, curing some patients with yaws in three weeks, one of them the wife of a chief. The work has acquired such a reputation that the services of another dispenser are urgently needed; it shows what can be done by a medical worker with, relatively, quite limited training.

In Memoriam

Rev. Emil L. Warkentien

Emil Warkentien was born in Germany in 1875. At the age of nine he came to this country with his family and settled in Chicago, where he came under the influence of D. L. Moody and began his Christian activity in what is now the Moody Church. He attended the German college which our churches formerly maintained at Wilton, Iowa, and later completed his preparation for the ministry at Chicago Theological Seminary, where he graduated in 1905. After serving churches in Iowa and South Milwaukee he settled in St. Paul, where for a time he was associated with Samuel G. Smith in the work of Peoples Church (English). Twenty-five years ago this June he was called to the Peoples German Church, in whose pastorate he continued until his death.

In 1912 Mr. Warkentien married Hattie Elsie Koerner of St. Paul. Five children were born to them, all of whom are still at home.

The Chronicle

APPOINTMENT

June 30. Mr. Lee S. Riley of Huron, S. D., for a term of three years as a teacher in Anatolia College, Saloniki, Greece.

* * *

SAILED FOR THE FIELD

July 2. From Seattle, Rev. and Mrs. Vincent C. Widney under appointment of the Church Extension Boards to the Federated Church at Nome, Alaska.

July 24. From San Francisco, Mrs. Mary W. Hemingway, returning to the North China Mission.

August 3. From Los Angeles, Rev. and Mrs. Howard S. Galt, returning to the North China Mission.

August 4. From New York, Rev. and Mrs. William Sage Woolworth, Jr., returning to the Near East Mission.

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ARRIVALS ON THE FIELD

June 13. In Madura, South India, Dr. and Mrs. Horace S. Thomas, returning to the Madura Mission.

June 29. In Sofia, Bulgaria, Miss Agnes M. Baird, returning to the Near East Mission.

* * *

ARRIVALS FROM THE FIELD

July 10. In New York, Miss Fanny G. Noyes of Merzifoun, Turkey.

July 10. In New York, Miss Bertha B. Morley of Saloniki, Greece.

July 10. In New York, Mr. and Mrs. Dana K. Getchell of Anatolia College, Saloniki, Greece.

July 14. In Vancouver, Mrs. Elizabeth S. Stelle of Tungchow, North China.

July 14. In New York, Mr. Luther R. Fowle of Istanbul, Turkey.

July 19. In San Francisco, Miss Carolyn T. Sewall of Tientsin, North China.

July 22. In New York, Rev. and Mrs. Merrill N. Isely of Gaziantep, Turkey.

July 22. In New York, Rev. and Mrs. Alford Carleton of Tarsus, Turkey.

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To Our Readers

"Lions 'n' everyfing" got left out; stories and articles all about Lobito, Bailundo and Dr. McCord, Gogoyo and Santee and Jo'burg—my word! We're sorry, begorry!—But look out for October, November, December!

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July 27. In Vancouver, Miss Lucy K. Clark of Uduvil, Ceylon.

July 29. In U. S. A., Miss Florence E. Holt of Kobe College, Japan.

August 2. In Boston, Miss Mary I. Ward of Merzifoun, Turkey.

August 3. In New York, Rev. and Mrs. Clarence E. Wolsted of Madura, India.

* * *

MARRIAGE

May 27. At Tougaloo, Miss., Theodore S. Ledbetter, Professor of Philosophy and Religion, Dean of Men and College Pastor, Tillotson College, Austin, Texas, and Miss Orelia Washington, Tillotson '36.

* * *

DEATHS

July 14. At St. Paul, Minn., Rev. Emil L. Warkentien, for twenty-five years pastor of the Peoples German Congregational Church of St. Paul.

July 18. At Pilgrim Place, Claremont, Cal., Mrs. William C. Merritt.

July 21. In Boston, Rev. James L. Barton, D.D., LL.D., Foreign Secretary of the American Board 1894–1927.

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